THE

New Testament

OF OUR

LORD and SAVIOUR

JESUS CHRIST,

Abridged and harmonized in the Words of the EVANGELISTS, and adorned with Cuts.

For the Use of CHILDREN.

To which is prefixed,

PREFACE, setting forth the Nature and Necessity of the Work.

Suffer little Children to come unto me, and forbid them not. MARK X. 14.

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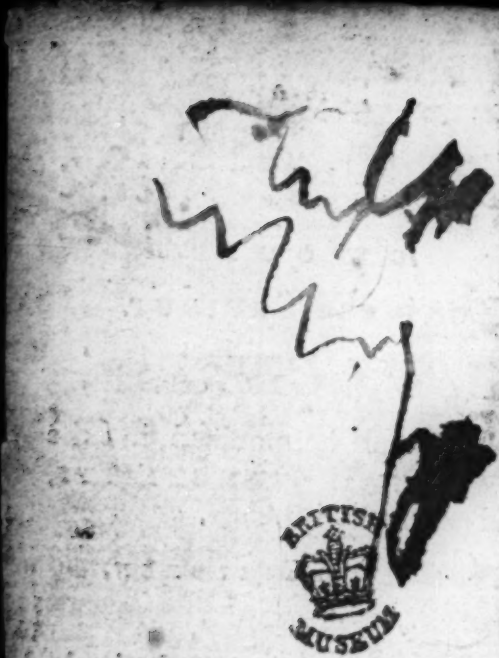
BRITISH
MUSEUM

TO THE

PARENTS, GUARDIANS,

AND GOVERNESSES

OF

GREAT BRITAIN

AND

IRELAND,

THIS WORK

IS HUMBLY INSCRIBED,

BY

THEIR MOST

OBEDIENT SERVANT,

JOHN NEWBERY.

THE PREFACE.

BRITISH MUSEUM

THOUGH the Facts recorded in the New Teſtament carry with them the greateſt Evidence, of which any moral Truths are ſuſceptible; an Evidence which, tho' of a different Nature, is ſufficient to determine the Mind as certainly as mathematical Demonſtration; yet Children, whoſe Ideas are too much confined to diſtinguiſh properly in Matters of ſuch Conſequence, ſeem to want [illegible] to reconcile the evangelical [illegible] with each other. For to thoſe [illegible] who

who are incapacitated, as it were, to look far into the Reaſon of Things, it muſt ſeem ſomewhat ſurpriſing, that four Hiſtorians, in compiling the ſame Hiſtory from the ſame Materials, ſhould not record exactly the ſame Tranſactions. I ſpeak this from Experience. 'Tis what gave me ſome Concern in my Childhood, and the more ſo as the People who had the Care of my Education, were, with reſpect to this Matter, altogether as ignorant as myſelf. I was fully perſuaded there muſt be ſome Reaſon for that ſeeming Difference, tho' I was then unable to find it out; being in the Country among People of little Learning, and leſs Speculation, without proper Books for my Aſſiſtance: And therefore I determined with myſelf (as ſoon as I was able to comprehend the Subject) to ſet the Matter in a clear Light, and adapt thoſe glorious and important Truths to the Capacities of Children, ſo that no other weak Minds might labour under the ſame Difficulties. This I have attempted, by blending the four Goſpels in one continued Narration; ſtill pre-

ſerving the Chronology, as well as the Senſe and Meaning of each Evangeliſt; and quoting the Goſpel from whence each Portion of Scripture is taken. But the Uſefulneſs of this Performance will more fully appear from the following Account of the particular Intention of each Evangeliſt in Compiling of his ſeparate Work, which I have collected from the Eccleſiaſtical Hiſtorians.

St. *Matthew* wrote his Goſpel in *Jeruſalem*, at the Requeſt of the *Jewiſh* Converts, *A. D.* 41. that is, about eight Years after the Death of *Chriſt*, according to *Euſebius*; tho' *Irenæus* ſeems to imply, that it was written while *Peter* and *Paul* were preaching at *Rome*. This was the firſt Goſpel, and as it was primarily deſigned for thoſe of the Circumciſion, he begins with the temporal and human Generation of *Jeſus Chriſt*, in which the Promiſes made in a ſpecial Manner to *Abraham* and *David*, concerning the *Meſſiah*, were apparently fulfilled, which were great Inducements to the *Jews* to believe. In the reſt of his

Goſpel

Gospel he takes more than ordinary Notice of those Passages of our Saviour's Life which respected Men's Manners, and the Corruptions of the *Jews*; therefore he relates the Sermon upon the Mount, *Christ*'s Invectives against the *Scribes* and *Pharisees*, and the Destruction of *Jerusalem*, more largely than the other Evangelists: But the whole is not so regular and methodical as the rest of the Gospels. That his own Countrymen might receive the greater Benefit from it, he wrote it in the *Hebrew* Tongue, or rather the *Syriac*, the usual Language of *Palestine*, as all the Ancients assert; but the Original has been long lost: However, there was a *Greek* Version made from it in the Time of the Apostles, which they approved of as authentick, and as such it has been reposited in the sacred Canon.

About two Years after this, that is, *A. D.* 43. St. *Mark*, who was of the Tribe of *Levi*, and one of the Seventy, published his Gospel at the Intreaty of the Converts in *Rome*; which St. *Peter*

perused, ratified it with his Authority, and gave orders for it to be publickly read in all the religious Assemblies. It was in those Days frequently called St. *Peter*'s Gospel, not so much upon the Account of its being dictated by him, but because St. *Mark* principally composed it out of those Discourses which St. *Peter* usually delivered to the People. And whereas St. *Matthew* begins his Gospel at, or somewhat before, the Birth of our blessed Saviour; St. *Mark* dated his Period from the Preaching of *St. John the Baptist*; so that the whole does not contain four Years Transaction, but is all delivered in a succinct and regular Method: And though in several Places he seems to epitomise St. *Matthew*, yet in some Passages he is more particular and minute, and that he might not shew the least Partiality, he would not spare his dear Tutor and Master *Peter* (to whom he was an Amanuensis and Interpreter at the Time he wrote this Gospel) but relates the Account of his Lapse and Denial with greater Aggravations than any of the other Evangelists.

Eigh-

Eighteen Years after this, namely, in the Year 61, St. *Luke*, who was then at *Rome* with St. *Paul*, compoſed the third Goſpel, or that which bears his Name; in which he had the Aid and Aſſiſtance of that Apoſtle. The Evangeliſt dedicated it to one *Theophilus*, with the Title of *Moſt Excellent*, who probably was ſome Magiſtrate of *Antioch* whom he had converted and baptized. The Occaſion of it was partly to prevent thoſe falſe and fabulous Relations which began, even then, to be obtruded upon the World, and partly to ſupply what ſeemed wanting in the two former Evangeliſts; tho' it is not certain whether he had ſeen St. *Matthew*'s Goſpel when this was written. It begins at the Angel *Gabriel*'s foretelling *John the Baptiſt*'s Birth, and ends with the Aſcenſion of our bleſſed Saviour; ſo that it is an Hiſtory including, according to preciſe Reckoning, thirty eight Years wanting one Month, and four Years more than the Vulgar Account. It contains much more Variety, and is written in more elegant *Greek* than the former Goſpels,

pels, though it is not entirely free from *Hebraiſms* or *Syriaciſms*. He chiefly inſiſts upon what relates to Chriſt's ſacerdotal Office, and though recording other Parts of the Evangelical Story, yet it is ever with a peculiar Reſpect to his Prieſthood; which was very properly aimed at by St. *Luke*, who was a *Gentile*, and aſſiſted by an Apoſtle of the Uncircumciſion; becauſe it proved the *Chriſtian* Prieſthood to be more excellent than the *Jewiſh*. For this Reaſon, in our Saviour's Genealogy, he intended, not ſo much to prove him to be of the Seed of *Abraham*, in which the *Jews* truſted; as the Seed of the Woman, in which the *Gentiles* were alſo to expect Salvation. And in other Parts of his Goſpel, he is very particular in thoſe Diſcourſes or Parables of our Saviour which relate to the Rejection of the *Jews*, and the Call of the *Gentiles*. As to thoſe Paſſages concerning our Saviour's weeping over *Jeruſalem*, and his ſweating Drops of Blood, which were wanting in ſome Copies, they are abundantly ſupplied in others more antient; and

and 'tis believed that they were ſcrupulouſly omitted by ſome who were afraid of aſcribing to *Jeſus Chriſt* any Marks of human Weakneſs. Some are of Opinion, that this Goſpel was written eight Years ſooner than we have placed it, when St. *Paul* and St. *Luke* were at *Corinth*; but the time we have fixed ſeems much more probable, which is 28 Years after our Lord's Aſcenſion.

In the Year 97, according to the beſt Chronologers, St. *John* wrote his Goſpel, at the Requeſt of the Biſhops of *Aſia*, and all the Faithful of the neighbouring Provinces, who unanimouſly joined in a Petition to him to give an authentick Teſtimony to the Truth. His Modeſty, and a venerable Reſpect to thoſe profound Truths he was deſired to treat of, made him backward in undertaking the Taſk; but the Importunity of the *Aſian* Churches, who had ſeverally ſent their Deputies, and the ſecret Influence of the Holy Ghoſt, determined him to venture upon the Work.

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He would not begin it, however, till he had appointed a Day of Humiliation and Prayers to implore the Aſſiſtance of God; and at the End of a profound Viſion, and Revelation, being filled with the Spirit, he broke out in theſe Words, *In the Beginning was the Word, and the Word was with God, and the Word was God.* As the other three Evangeliſts had ſhewn the Humanity of *Jeſus Chriſt*, as he was King, Prophet, and Prieſt, ſo this ſoared above them and manifeſted his Divinity. The Antients aſſign two Reaſons eſpecially for the Writing of this Goſpel: The firſt, that he might confound the early Hereſies of thoſe Times; and the other, that he might ſupply thoſe Paſſages of the Evangelical Hiſtory, which the reſt of the ſacred Writers had omitted. Collecting therefore the other Evangeliſts, and viewing them carefully, he firſt ſet his Seal and ratified the Truth of them; and then added his own Goſpel to the reſt, eſpecially inſiſting upon the Actions of our Saviour, from his Temptation in the Wilderneſs, to the

Impriſonment of *John the Baptiſt*, wherein the others were moſt defective. As the Hiſtorical Part begins after our Saviour's Temptation, ſo the Whole takes in a leſs Compaſs of Time than the leaſt of the other three; and though it appears to have been written to ſupply the Defects and Omiſſions of the reſt, recording our Saviour's Diſcourſes more than his Miracles, yet ſtill the Order of Time is carefully obſerved, and the four *Paſſovers* exactly diſtinguiſhed; whereas we have expreſs Intimation of but one in the other Evangeliſts. The Subject of his Writing is very ſublime and myſterious, treating of *Chriſt*'s Eternity, Creation of the World, *&c.* upon which Account *Theodoret* ſtyles his Goſpel a Theology which human Underſtandings can never fully penetrate. Thence, by the Ancients, he was compared to an Eagle, ſoaring aloft within the Clouds, where the weak Eye of Man could not follow him; and from hence he is peculiarly honoured with the Title of *the Divine*, as if it were due to none but him,

or

or at leaſt were due to him in a more eminent and extraordinary Degree. Nay, the very *gentile* Philoſophers could not but admire his Writings; and a certain *Platoniſt* ſaid, *That the firſt Sentence of his Goſpel ought to be written in Letters of Gold, and placed in the Front of all Temples.* Another of them, named *Amedias*, cites this Paſſage as an admirable Piece of Philoſophy, equal to *Plato*'s moſt divine Notions; and ſeveral of the moſt approved Philoſophers have admired it, and inſerted it in their Works. This Goſpel was always received by the Church as canonical, and thoſe who rejected it treated as Hereticks, under the Name of *Alogoi*, or Enemies to the *Word*. It was written in *Greek* by St. *John* himſelf, and ſome ſay the original Manuſcript was at *Epheſus* in the ſeventh Century; but in the fourth, it was tranſlated into *Hebrew*, and kept by the *Jews* in their Library at *Tiberias*. *Dionyſius Alexandrinus* ſpeaking of the Style of this Goſpel, ſays, it was written with great Elec

and according to the ſtricteſt Rules of the *Greek* Tongue; that there was nothing in it barbarous or improper, flat or vulgar, though the whole was written with the greateſt Simplicity; ſo that God gave him not only Knowledge of the Myſteries he relates, but Abilities to expreſs them clearly and fully.

ADVER-

ADVERTISEMENT.

THIS *Work is divided into ſuch* Sections *for Leſſons, as are not too ſhort to exerciſe the Faculties of the young Reader, nor yet long enough to weary his Attention; and each* Section *is terminated with the Name of the* Evangeliſt *from whom the Portion of Scripture is taken.*

5 AP 58

THE

THE

HISTORY and HARMONY

OF THE

EVANGELISTS.

Section I.

FORASMUCH as many have taken in hand to set forth in Order a Declaration of those Things which are most surely believed among us, even as they delivered them unto us, which from the Beginning were Eye-Witnesses, and Ministers of the Word: It seemed good to me also, having had perfect Understanding of all Things from the very first, to write unto thee in Order, most excellent *Theophilus*, that thou mightest know the Certainty of those Things wherein thou hast been instructed. St. Luke i.

SECT. II. In the Beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the Beginning with God. All Things were made by him; and without him was not any Thing made that was made. In him was Life, and the Life was the Light of Men. And the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not. There was a Man ſent from God, whoſe Name was *John*. The ſame came for a Witneſs, to bear witneſs of the Light, that all Men thro' him might believe. He was not that Light, but was ſent to bear witneſs of that Light. That was the true Light, which lighteth every Man that cometh into the World.

He was in the World, and the World was made by him, and the World knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name: Which were born not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God. And the Word was made

Fleſh, and dwelt among us (and we beheld his Glory, the Glory, as of the Only-begotten of the Father) full of Grace and Truth. St. JOHN i.

SECT. III. There was in the Days of *Herod* the King of *Judea*, a certain Prieſt, named *Zacharias*, of the Courſe of *Abia*: And his Wife was of the Daughters of *Aaron*, and her Name was *Eliſabeth*. And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord, blameleſs. And they had no Child, becauſe that *Eliſabeth* was barren, and they were now well ſtricken in Years. And it came to paſs, that while he executed the Prieſt's Office before God in the Order of his Courſe, according to the Cuſtom of the Prieſt's Office, his Lot was to burn Incenſe, when he went into the Temple of the Lord. And the whole Multitude of the People were praying without at the Time of Incenſe. And there appeared unto him an Angel of the Lord, ſtanding on the Right Side of the Altar of Incenſe. And when *Za-*

charias ſaw him, he was troubled, and Fear fell upon him.

But the Angel ſaid unto him, Fear not, *Zacharias*: for thy Prayer is heard; and thy Wife *Eliſabeth* ſhall bear thee a Son, and thou ſhalt call his Name *John*. And thou ſhalt have Joy and Gladneſs, and many ſhall rejoice at his Birth. For he ſhall be great in the Sight of the Lord, and ſhall drink neither Wine, nor ſtrong Drink; and he ſhall be filled with the Holy Ghoſt, even from his Mother's Womb. And many of the Children of *Iſrael* ſhall he turn to the Lord their God. And he ſhall go before him in the Spirit and Power of *Elias*, to turn the Hearts of the Fathers to the Children, and the Diſobedient to the Wiſdom of the Juſt, to make ready a People, prepared for the Lord.

And *Zacharias* ſaid unto the Angel, Whereby ſhall I know this? for I am an old Man, and my Wife well ſtricken in Years. And the Angel anſwering, ſaid unto him, I am *Gabriel*, that ſtand in the Preſence of God: and am ſent to ſpeak unto thee, and to ſhew thee

theſe glad Tidings. And behold thou ſhalt be dumb, and not able to ſpeak, until the Day that theſe Things ſhall be performed, becauſe thou believeſt not my Words, which ſhall be fulfilled in their Seaſon.

And the People waited for *Zacharias*, and marvelled that he tarried ſo long in the Temple. And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a Viſion in the Temple: for he beckoned unto them, and remained ſpeechleſs. And it came to paſs, that as ſoon as the Days of his Miniſtration were accompliſhed, he departed to his own Houſe. And after thoſe Days, his Wife *Eliſabeth* conceived, and hid herſelf five Months, ſaying, Thus hath the Lord dealt with me, in the Days wherein he looked on me, to take away my Reproach among Men.

And in the ſixth Month, the Angel *Gabriel* was ſent from God, unto a City of *Galilee*, named *Nazareth*, to a Virgin eſpouſed to a Man whoſe Name was *Joſeph*, of the Houſe of *David*; and the

Virgin's Name was *Mary*. And the Angel came in unto her, and ſaid, Hail thou that art highly favoured, the Lord is with thee: bleſſed art thou among Women. And when ſhe ſaw him, ſhe was troubled at his Saying, and caſt in her Mind what Manner of Salutation this ſhould be. And the Angel ſaid unto her, Fear not, *Mary:* for thou haſt found Favour with God. And behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name *Jeſus*. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the Throne of his Father *David*. And he ſhall reign over the Houſe of *Jacob* for ever, and of his Kingdom there ſhall be no End.

Then ſaid *Mary* unto the Angel, How ſhall this be, ſeeing I know not a Man? And the Angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: therefore alſo that holy Thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy

thy Couſin *Eliſabeth*, ſhe hath alſo conceived a Son in her old Age: and this is the ſixth Month with her, who was called barren. For with God nothing ſhall be impoſſible. And *Mary* ſaid, Behold the Handmaid of the Lord, be it unto me according to thy Word. And the Angel departed from her.

And *Mary* aroſe in thoſe Days, and went into the Hill-Country with Haſte, into a City of *Judah*, and entered into the Houſe of *Zacharias*, and ſaluted *Eliſabeth*. And it came to paſs, that when *Eliſabeth* heard the Salutation of *Mary*, the Babe leaped in her Womb: and *Eliſabeth* was filled with the Holy Ghoſt. And ſhe ſpake out with a loud Voice, and ſaid, Bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb. And whence is this to me, that the Mother of my Lord ſhall come to me? For lo, as ſoon as the Voice of thy Salutation ſounded in mine Ears, the Babe leaped in my Womb for Joy. And bleſſed is ſhe that believed: for there ſhall be a Performance of thoſe Things which were told her from the Lord.

And *Mary* ſaid, My Soul doth magniſy the Lord, and my Spirit hath rejoiced in God my Saviour. For he hath regarded the low Eſtate of his Handmaiden: For behold, from henceforth all Generations ſhall call me Bleſſed. For he that is Mighty hath done to me great Things, and holy is his Name. And his Mercy is on them that fear him, from Generation to Generation. He hath ſhewed Strength with his Arm, he hath ſcattered the Proud in the Imagination of their Hearts. He hath put down the Mighty from their Seats, and exalted them of low Degree. He hath filled the Hungry with good Things, and the Rich he hath ſent empty away. He hath holpen his Servant *Iſrael*, in Remembrance of his Mercy, as he ſpake to our Fathers, to *Abraham* and to his Seed for ever. And *Mary* abode with her about three Months, and returned to her own Houſe. St. LUKE i.

SECT. IV. The Book of the Generation of Jeſus Chriſt, the Son of *David*, the Son of *Abraham*, *Abraham* begat *Iſaac*,

Iſaac, and *Iſaac* begat *Jacob*, and *Jacob* begat *Judas* and his Brethren. And *Judas* begat *Phares* and *Zara* of *Thamar*, and *Phares* begat *Eſrom*, and *Eſrom* begat *Aram*. And *Aram* begat *Aminadab*, and *Aminadab* begat *Naaſſon*, and *Naaſſon* begat *Salmon*, and *Salmon* begat *Booz* of *Rachab*, and *Booz* begat *Obed* of *Ruth*, and *Obed* begat *Jeſſe*. And *Jeſſe* begat *David* the King, and *David* the King begat *Solomon* of her that had been the Wife of *Urias*. And *Solomon* begat *Roboam*, and *Roboam* begat *Abia*, and *Abia* begat *Aſa*. And *Aſa* begat *Joſaphat*, and *Joſaphat* begat *Joram*, and *Joram* begat *Ozias*, and *Ozias* begat *Joatham*, and *Joatham* begat *Achas*, and *Achas* begat *Ezekias*. And *Ezekias* begat *Manaſſes*, and *Manaſſes* begat *Amon*, and *Amon* begat *Joſias*, and *Joſias* begat *Jechonias* and his Brethren, about the Time they were carried away to *Babylon*.

And after they were brought to *Babylon*, *Jechonias* begat *Salathiel*, and *Salathiel* begat *Zorobabel*, and *Zorobabel* begat *Abiud*, and *Abiud* begat *Eliakim*, and *Eliakim* begat *Azor*. And *Azor* begat

gat *Sadoc*, and *Sadoc* begat *Achim*, and *Achim* begat *Eliud*. And *Eliud* begat *Eleazar*, and *Eleazar* begat *Matthan*, and *Matthan* begat *Jacob*. And *Jacob* begat *Joſeph* the Huſband of *Mary*, of whom was born JESUS who is called CHRIST.

So all the Generations from *Abraham* to *David*, are fourteen Generations: and from *David* until the Carrying away into *Babylon* are fourteen Generations: and from the Carrying away into *Babylon* unto Chriſt, are fourteen Generations. Now the Birth of Jeſus Chriſt was on this wiſe: When as his Mother *Mary* was eſpouſed to *Joſeph* (before they came together) ſhe was found with Child of the Holy Ghoſt. Then *Joſeph* her Huſband being a juſt Man, and not willing to make her a publick Example, was minded to put her away privily.

But while he thought on theſe Things, behold, the Angel of the Lord appeared unto him in a Dream, ſaying, *Joſeph* thou Son of *David*, fear not to take unto thee *Mary* thy Wife: for that which is conceived in her, is of the Holy

Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his Name *Jeſus*: for he ſhall ſave his People from their Sins. (Now all this was done, that it might be fulfilled, which was ſpoken of the Lord by the Prophets ſaying, Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his Name *Emmanuel*, which being interpreted is, God with us.) Then *Joſeph* being raiſed from Sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife: and knew her not till ſhe had brought forth her firſt born Son; and he called his Name *Jeſus*. St. MATTHEW i.

SECT. V. Now *Eliſabeth*'s full Time came, that ſhe ſhould be delivered; and ſhe brought forth a Son. And her Neighbours, and her Couſins, heard how the Lord had ſhewed great Mercy upon her; and they rejoiced with her. And it came to paſs that on the eighth Day they came to circumciſe the Child; and they called him *Zacharias*, after the Name of his Father. And his Mother

ther answered and said, Not so; but, he shall be called *John*. And they said unto her, There is none of thy Kindred that is called by this Name. And they made Signs to his Father, how he would have him called. And he asked for a Writing-Table, and wrote, saying, His Name is *John*. And they marvelled all. And his Mouth was opened immediately, and his Tongue loosed, and he spake, and praised God. And Fear came on all that dwelt round about them: And all these Sayings were noised abroad throughout all the Hill-Country of *Judea*. And all they that had heard them, laid them up in their Hearts, saying, What manner of Child shall this be? And the Hand of the Lord was with him.

And his Father *Zacharias* was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of *Israel*, for he hath visited and redeemed his People, and hath raised up an Horn of Salvation for us, in the House of his Servant *David*; as he spake by the Mouth of his holy Prophets, which have

have been ſince the World began; That we ſhould be ſaved from our Enemies, and from the Hand of all that hate us. To perform the Mercy promiſed to our Fathers, and to remember his holy Covenant: The Oath which he ſware to our Father *Abraham*, that he would grant unto us, that we, being delivered out of the Hands of our Enemies, might ſerve him without Fear, in Holineſs and Righteouſneſs before him all the Days of our Life. And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the Face of the Lord, to prepare his Ways; to give Knowledge of Salvation unto his People, by the Remiſſion of their Sins, thro' the tender Mercy of our God; whereby the Day-ſpring from on high hath viſited us, To give Light to them that ſit in Darkneſs, and in the Shadow of Death, to guide our Feet into the Way of Peace. And the Child grew, and waxed ſtrong in Spirit, and was in the Deſerts, till the Day of his ſhewing unto *Iſrael*. St. LUKE i.

SECT.

SECT. VI. And it came to paſs in thoſe Days, that there went out a Decree from *Cæſar Auguſtus*, that all the World ſhould be taxed. (And this Taxing was firſt made, when *Cyreneus* was Governor of *Syria*.) And all went to be taxed, every one into his own City. And *Joſeph* alſo went up from *Galilee*, out of the City of *Nazareth*, into *Judea*, unto the City of *David*, which is called *Bethlehem* (becauſe he was of the Houſe and Lineage of *David*) to be taxed, with *Mary* his eſpouſed Wife, being great with Child. And ſo it was, that while they were there, the Days were accompliſhed that ſhe ſhould be delivered. And ſhe brought forth her firſt-born Son, and wrapped him in ſwaddling Cloths, and laid him in a Manger, becauſe there was no room for them in the Inn. And there were in the ſame Country Shepherds abiding in the Field, keeping watch over their Flock by Night. And lo, the Angel of the Lord came upon them, and the Glory of the Lord ſhone round about them; and they were ſore afraid. And the Angel ſaid unto them,

Fear

Fear not: for behold, I bring you good Tidings of great Joy, which ſhall be to all People. For unto you is born this Day, in the City of *David*, a Saviour, which is Chriſt the Lord. And this ſhall be a Sign unto you; ye ſhall find the Babe wrapped in ſwaddling Cloths, lying in a Manger. And ſuddenly there was with the Angel, a Multitude of the heavenly Hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on Earth Peace, Good-will towards Men.

And it came to paſs, as the Angels were gone away from them into Heaven, the Shepherds ſaid one to another, Let us now go even unto *Bethlehem*, and ſee this Thing which is come to paſs, which the Lord hath made known unto us. And they came with Haſte, and found *Mary* and *Joſeph*, and the Babe lying in a Manger. And when they had ſeen it, they made known abroad the Saying which was told them concerning this Child. And all they that heard it, wondred at thoſe Things which were told them by the Shepherds. But *Mary* kept

all

all these Things, and pondered them in her Heart. And the Shepherds returned, glorifying, and praising God for all the Things that they had heard and seen, as it was told unto them. And when eight Days were accomplished for the Circumcising of the Child, his Name was called JESUS, which was so named of the Angel before he was conceived in the Womb. And when the Days of her Purification, according to the Law of *Moses*, were accomplished, they brought him to *Jerusalem* to present him to the Lord. (As it is written in the Law of the Lord, every Male that openeth the Womb shall be called holy to the Lord.) And to offer a Sacrifice, according to that which is said in the Law of the Lord, a Pair of Turtle-Doves, or two young Pidgeons.

And behold there was a Man in *Jerusalem*, whose Name was *Simeon*; and the same Man was just and devout, waiting for the Consolation of *Israel*: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see Death before

fore he had ſeen the Lord's Chriſt. And he came by the Spirit into the Temple: and when the Parents brought in the Child *Jeſus*, to do for him after the Cuſtom of the Law, then took he him up in his Arms, and bleſſed God, and ſaid: Lord now letteſt thou thy Servant depart in Peace, according to thy Word: For mine Eyes have ſeen thy Salvation: which thou haſt prepared before the Face of all People: A Light to lighten the Gentiles, and the Glory of thy People *Iſrael*. And *Joſeph* and his Mother marvelled at thoſe Things which were ſpoken of him. And *Simeon* bleſſed them, and ſaid unto *Mary* his Mother, Behold, this Child is ſet, for the Fall and Riſing again of many in *Iſrael*; and for a Sign which ſhall be ſpoken againſt: (Yea, a Sword ſhall pierce thro' thine own Soul alſo) that the Thoughts of many Hearts may be revealed. And there was one *Anna* a Propheteſs, the Daughter of *Phanuel*, of the Tribe of *Aſer*; ſhe was of a great Age, and had lived with an Huſband ſeven Years from her Virginity. And ſhe was a Widow

of about fourſcore and four Years: which departed not from the Temple, but ſerved God with Faſtings and Prayers Night and Day. And ſhe coming in that Inſtant, gave Thanks likewiſe unto the Lord, and ſpake of him to all them that looked for Redemption in *Jeruſalem*. And when they had performed all Things according to the Law of the Lord, they returned into *Galilee* to their own City *Nazareth*. St. LUKE ii.

SECT. VII. Now when *Jeſus* was born in *Bethlehem* of *Judea*, in the Days of *Herod* the King, behold there came wiſe Men from the Eaſt to *Jeruſalem*, ſaying, Where is he that is born King of the Jews? for we have ſeen his Star in the Eaſt, and are come to worſhip him. When *Herod* the King had heard theſe Things, he was troubled, and all *Jeruſalem* with him. And when he had gathered all the Chief-Prieſts and Scribes of the People together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, In *Bethlehem*

lehem of *Judea*: for thus it is written by the Prophet; And thou *Bethlehem* in the Land of *Juda*, are not the leaſt among the Princes of *Juda*: for out of thee ſhall come a Governor that ſhall rule my People *Iſrael*. Then *Herod*, when he had privily called the wiſe Men, enquired of them diligently what Time the Star appeared. And he ſent them to *Bethlehem*, and ſaid, Go, and ſearch diligently for the young Child, and when you have found him bring me word again, that I may come and worſhip him alſo. When they had heard the King they departed, and lo, the Star which they ſaw in the Eaſt, went before them, till it came and ſtood over where the young Child was. When they ſaw the Star, they rejoiced with exceeding great Joy. And when they were come into the Houſe, they ſaw the young Child with *Mary* his Mother, and fell down and worſhipped him: and when they had opened their Treaſures, they preſented unto him Gifts; Gold, and Frankincenſe, and Myrrh. And being warned of God in a Dream

ſhould not return to *Herod*, they departed into their own Country another Way.

And when they were departed, behold, the Angel of the Lord appeareth to *Joſeph* in a Dream, ſaying, Ariſe, and take the young Child, and his Mother, and flee into *Egypt*, and be thou there until I bring thee word: for *Herod* will ſeek the young Child to deſtroy him. When he aroſe, he took the young Child, and his Mother by Night, and departed into *Egypt*: and was there until the Death of *Herod*: that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of *Egypt* have I called my Son. Then *Herod*, when he ſaw that he was mocked of the wiſe Men, was exceeding wroth, and ſent forth, and ſlew all the Children that were in *Bethlehem*, and in all the Coaſts thereof, from two Years old and under, according to the Time which he had diligently enquired of the wiſe Men. Then was fulfilled that which was ſpoken by *Jeremy* the Prophet, ſaying, [illegible] there a Voice heard, Lamentation

mentation and Weeping, and great Mourning, *Rachel* weeping for her Children, and would not be comforted, because they are not. But when *Herod* was dead, behold, an Angel of the Lord appeareth in a Dream to *Joſeph* in *Egypt*, ſaying, Ariſe, and take the young Child and his Mother, and go into the Land of *Iſrael*: for they are dead which ſought the young Child's Life. And he aroſe, and took the young Child and his Mother, and came into the Land of *Iſrael*. But when he heard that *Archelaus* did reign in *Judea*, in the room of his Father *Herod*, he was afraid to go thither: Notwithſtanding, being warned of God in a Dream, he turned aſide into the Parts of *Galilee*: and he came and dwelt in a City called *Nazareth*, that it might be fulfilled which was ſpoken by the Prophets, He ſhall be called a *Nazarene*. St. MATTHEW ii.

SECT. VIII. And the Child grew, and waxed ſtrong in Spirit, filled with Wiſdom; and the Grace of God was upon him. Now his Parents went

Jeruſalem every Year at the Feaſt of the Paſſover. And when he was twelve Years old, they went up to *Jeruſalem*, after the Cuſtom of the Feaſt. And when they had fulfilled the Days, as they returned, the Child *Jeſus* tarried behind in *Jeruſalem*; and *Joſeph* and his Mother knew not of it. But they ſuppoſing him to have been in the Company, went a Day's Journey: and they ſought him among their Kinsfolk and Acquaintance, and when they found him not, they turned back again to *Jeruſalem*, ſeeking him. And it came to paſs, that after three Days they found him in the Temple, ſitting in the Midſt of the Doctors, both hearing them, and aſking them Queſtions. And all that heard him were aſtoniſhed at his Underſtanding and Anſwers. And when they ſaw him, they were amazed: and his Mother ſaid unto him, Son, why haſt thou thus dealt with us? Behold thy Father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? Wiſt ye not that I muſt be

be about my Father's Buſineſs? And they underſtood not the Saying which he ſpake unto them. And he went down with them, and came to *Nazareth*, and was ſubject unto them: But his Mother kept all theſe Sayings in her Heart. And *Jeſus* increaſed in Wiſdom and Stature, and in Favour with God and Man. St. LUKE ii.

SECT. IX. Now in the fifteenth Year of the Reign of *Tiberius Cæſar*, *Pontius Pilate* being Governor of *Judea*, and *Herod* being Tetrarch of *Galilee*, and his Brother *Philip* Tetrarch of *Iturea*, and of the Region of *Trachonitis*, and *Lyſanias* the Tetrarch of *Abylene*, *Annas* and *Caiaphas* being the High-Prieſts, the Word of God came unto *John* the Son of *Zacharias* in the Wilderneſs. St. LUKE iii.

SECT. X. And the ſame *John* had his Raiment of Camel's Hair, and a leathern Girdle about his Loins; and his Meat was Locuſts and wild Honey. St. MATTHEW iii.

SECT. XI. And he came into all the Country about *Jordan*, preaching the Baptiſm of Repentance, for the Remiſſion of Sins; as it is written in the Book of the Words of *Eſaias* the Prophet, ſaying, The Voice of one crying in the Wilderneſs, Prepare ye the Way of the Lord, make his Paths ſtreight. Every Valley ſhall be filled, and every Mountain and Hill ſhall be brought low; and the Crooked ſhall be made ſtreight; and the rough Ways ſhall be made ſmooth; and all Fleſh ſhall ſee the Salvation of God. St. LUKE iii.

SECT. XII. But when he ſaw many of the Phariſees and Saducees come to his Baptiſm, he ſaid unto them, O Generation of Vipers, who hath warned you to flee from the Wrath to come? Bring forth therefore Fruits meet for Repentance. And think not to ſay within yourſelves, We have *Abraham* to our Father; for I ſay unto you, that God is able of theſe Stones to raiſe up Children unto *Abraham*. And now alſo the Ax is laid unto the Root of the Trees: there-

therefore every Tree which bringeth not forth good Fruit, is hewn down, and caſt into the Fire. St. MATTHEW iii.

SECT. XIII. And the People aſked him, ſaying, What ſhall we do then? He anſwereth and ſaith unto them, He that hath two Coats, let him impart to him that hath none; and he that hath Meat let him do likewiſe. Then came alſo Publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do? And he ſaid unto them, Exact no more than that which is appointed you. And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do Violence to no Man, neither accuſe any falſely, and be content with your Wages.

And as the People were in Expectation, and all Men muſed in their Hearts of *John*, whether he were the Chriſt or not; *John* anſwered, ſaying unto them all, I indeed baptize you with Water; but one mightier than I cometh, the Latchet of whoſe Shoes, I am not worthy to unlooſe: He ſhall baptize you with the

the Holy Ghoſt, and with Fire. Whoſe Fan is in his Hand, and he will thoroughly purge his Floor, and will gather the Wheat into his Garner; but the Chaff he will burn with Fire unquenchable. And many other Things in his Exhortation preached he unto the People. St. LUKE iii.

SECT. XIV. Then cometh *Jeſus* from *Galilee* to *Jordan* unto *John* to be baptized of him. But *John* forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me? And *Jeſus* anſwering, ſaid unto him, Suffer it to be ſo now: for thus it becometh us to fulfil all Righteouſneſs. Then he ſuffered him. And *Jeſus* when he was baptized, went up ſtraightway out of the Water: and lo, the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him. And lo a Voice from Heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. St. MATTHEW iii.

SECT.

SECT. XV. And *Jesus* himself began to be about thirty Years of Age, being (as was supposed) the Son of *Joseph*, which was the Son of *Heli*, which was the Son of *Matthat*, which was the Son of *Levi*, which was the Son of *Melchi*, which was the Son of *Janna*, which was the Son of *Joseph*, which was the Son of *Mattathias*, which was the Son of *Amos*, which was the Son of *Naum*, which was the Son of *Esli*, which was the Son of *Nagge*, which was the Son of *Maath*, which was the Son of *Mattathias*, which was the Son of *Semei*, which was the Son of *Joseph*, which was the Son of *Juda*, which was the Son of *Joanna*, which was the Son of *Rhesa*, which was the Son of *Zorobabel*, which was the Son of *Salathiel*, which was the Son of *Neri*, which was the Son of *Melchi*, which was the Son of *Addi*, which was the Son of *Cosam*, which was the Son of *Elmodam*, which was the Son of *Er*, which was the Son of *Jose*, which was the Son of *Eliezer*, which was the Son of *Joram*, which was the Son of *Matthat*, which was the Son of *Levi*, which was the

the Son of *Simeon*, which was the Son of *Judah*, which was the Son of *Joseph*, which was the Son of *Jonan*, which was the Son of *Eliakim*, which was the Son of *Melea*, which was the Son of *Menan*, which was the Son of *Mattatha*, which was the Son of *Nathan*, which was the Son of *David*, which was the Son of *Jesse*, which was the Son of *Obed*, which was the Son of *Booz*, which was the Son of *Salmon*, which was the Son of *Naasson*, which was the Son of *Aminadab*, which was the Son of *Aram*, which was the Son of *Esrom*, which was the Son of *Phares*, which was the Son of *Juda*, which was the Son of *Jacob*, which was the Son of *Isaac*, which was the Son of *Abraham*, which was the Son of *Thara*, which was the Son of *Nachor*, which was the Son of *Saruch*, which was the Son of *Ragau*, which was the Son of *Phalec*, which was the Son of *Heber*, which was the Son of *Sala*, which was the Son of *Cainan*, which was the Son of *Arphaxad*, which was the Son of *Sem*, which was the Son of *Noah*, which was the Son of *Lamech*, which was the Son of

of *Methuſala*, which was the Son of *Enoch*, which was the Son of *Jared*, which was the Son of *Malaleel*, which was the Son of *Cainan*, which was the Son of *Enos*, which was the Son of *Seth*, which was the Son of *Adam*, which was the Son of GOD. St. LUKE iii.

SECT. XVI. And *Jeſus* being full of the Holy Ghoſt, returned from *Jordan*, and was led by the Spirit into the Wilderneſs, being forty Days tempted of the Devil; and in thoſe Days he did eat nothing: and when they were ended, he afterward hungred. And the Devil ſaid unto him, If thou be the Son of God, command this Stone that it be made Bread. And *Jeſus* anſwered him, ſaying, It is written, That Man ſhall not live by Bread alone, but by every Word of God. And the Devil taking him up into an high Mountain, ſhewed unto him all the Kingdoms of the World in a Moment of Time. And the Devil ſaid unto him, All this Power will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever

ever I will, I give it. If thou therefore wilt worſhip me, all ſhall be thine.

And *Jeſus* anſwered and ſaid unto him, Get thee behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. And he brought him to *Jeruſalem*, and ſet him on a Pinnacle of the Temple, and ſaid unto him, If thou be the Son of God, caſt thyſelf down from hence. For it is written, He ſhall give his Angels charge over thee, to keep thee: And in their Hands they ſhall bear thee up, leſt at any Time thou daſh thy Foot againſt a Stone. And *Jeſus* anſwering, ſaid unto him, It is ſaid, Thou ſhalt not tempt the Lord thy God. And when the Devil had ended all the Temptation, he departed from him for a Seaſon. St. LUKE iv.

And behold Angels came and miniſtred unto him. St. MATTHEW iv.

SECT XVII. *John* bare witneſs of him, and cried, ſaying, This was he of whom I ſpake, He that cometh after me, is preferred before me; for he was before

before me. And of his Fullneſs have all we received, and Grace for Grace. For the Law was given by *Moſes*, but Grace and Truth came by *Jeſus* Chriſt. No Man hath ſeen God at any Time; the only-begotten Son, which is in the Boſom of the Father, he hath declared him. And this is the Record of *John*, when the Jews ſent Prieſts and Levites from *Jeruſalem*, to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt.

And they aſked him, What then? Art thou *Elias*? And he ſaith, I am not. Art thou that Prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an Anſwer to them that ſent us: What ſayeſt thou of thyſelf? He ſaid, I am the Voice of one crying in the Wilderneſs, make ſtreight the Way of the Lord, as ſaid the Prophet *Eſaias*. And they which were ſent, were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor *Elias*, neither that Prophet? *John* anſwered them, ſaying, I

baptize

baptize with Water: but there ſtandeth one among you, whom ye know not; he it is, who coming after me, is preferred before me, whoſe Shoes latchet I am not worthy to unlooſe. Theſe Things were done in *Bethabara* beyond *Jordan*, where *John* was baptizing.

The next Day *John* ſeeth *Jeſus* coming unto him, and ſaith, Behold the Lamb of God which taketh away the Sin of the World. This is he of whom I ſaid, After me cometh a Man, which is preferred before me: for he was before me. And I knew him not: but that he ſhould be made manifeſt to *Iſrael*, therefore am I come baptizing with Water. And *John* bare record, ſaying, I ſaw the Spirit deſcending from Heaven, like a Dove, and it abode upon him. And I knew him not: but he that ſent me to baptize with Water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw, and bare record, that this is the Son of God.

Again

Again the next Day after, *John* ſtood, and two of his Diſciples: And looking upon Jeſus as he walked, he ſaid, Behold the Lamb of God: And the two Diſciples heard him ſpeak, and they followed *Jeſus*. Then *Jeſus* turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi (which is to ſay, being interpreted, Maſter) where dwelleſt thou? He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that Day for it was about the tenth Hour. One of the two which heard *John* ſpeak, and followed him, was *Andrew*, *Simon-Peter*'s Brother.

He firſt findeth his own Brother *Simon*, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the Chriſt. And he brought him to Jeſus. And when *Jeſus* beheld him, he ſaid, Thou art *Simon* the Son of *Jona*: Thou ſhalt be called *Cephas*, which is by Interpretation, a Stone. The Day following, *Jeſus* would go forth into *Galilee*, and findeth *Philip*,

and saith unto him, Follow me. Now *Philip* was of *Bethsaida*, the City of *Andrew* and *Peter*. *Philip* findeth *Nathanael*, and saith unto him, We have found him of whom *Moses* in the Law, and the Prophets did write, *Jesus* of *Nazareth*, the Son of *Joseph*. And *Nathanael* said unto him, Can there any good Thing come out of *Nazareth*? *Philip* saith unto him, Come and see.

Jesus saw *Nathanael* coming to him; and saith of him, Behold, an *Israelite* indeed, in whom is no Guile. *Nathanael* saith unto him, Whence knowest thou me? *Jesus* answered and said unto him, Before that *Philip* called thee, when thou wast under the Fig-tree, I saw thee. *Nathanael* answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of *Israel*. *Jesus* answered and said unto him, Because I said unto thee, I saw thee under the Fig-tree, believest thou? Thou shalt see greater Things than these. And he saith unto him, Verily, verily I say unto you, Hereafter you shall see Heaven open, and the Angels of God ascending and

descend-

descending upon the Son of Man. St. JOHN i.

SECT. XVIII. And the third Day there was a Marriage in *Cana* of *Galilee*; and the Mother of *Jesus* was there. And both *Jesus* was called, and his Disciples, to the Marriage. And when they wanted Wine, the Mother of *Jesus* saith unto him, They have no Wine. *Jesus* saith unto her, Woman, what have I to do with thee? mine Hour is not yet come. His Mother saith unto the Servants, Whatsoever he saith unto you, do it. And there were set there six Water-Pots of Stone, after the Manner of the purifying of the Jews, containing two or three Firkins apiece. *Jesus* saith unto them, Fill the Water-Pots with Water. And they filled them up to the Brim. And he saith unto them, Draw out now, and bear unto the Governor of the Feast. And they bare it.

When the Ruler of the Feast had tasted the Water that was made Wine, and knew not whence it was (but the Servants which drew the Water knew) the Governor of the Feast called the Bridegroom, and saith unto him,

Man at the Beginning doth ſet forth good Wine; and when Men have well drunk, then that which is worſe: but thou haſt kept the good Wine until now. This Beginning of Miracles did *Jeſus* in *Cana* of *Galilee*, and manifeſted forth his Glory; and his Diſciples believed on him. After this he went down to *Capernaum*, he, and his Mother, and his Brethren, and his Diſciples, and they continued there not many Days.

And the Jews Paſſover was at hand, and *Jeſus* went up to *Jeruſalem*, and found in the Temple thoſe that ſold Oxen, and Sheep, and Doves, and the Changers of Money ſitting: and when he had made a Scourge of ſmall Cords, he drove them all out of the Temple, and the Sheep and the Oxen; and poured out the Changers Money, and overthrew the Tables; and ſaid unto them that ſold Doves, Take theſe Things hence; make not my Father's Houſe an Houſe of Merchandiſe. And his Diſciples remembered that it was written, The Zeal of thine Houſe hath eaten me

Then

Then answered the Jews, and said unto him, What Sign shewest thou unto us, seeing that thou doest these Things? *Jesus* answered and said unto them, Destroy this Temple, and in three Days I will raise it up. Then said the Jews, Forty and six Years was this Temple in building, and wilt thou rear it up in three Days? But he spake of the Temple of his Body. When therefore he was risen from the Dead, his Disciples remembred that he had said this unto them: and they believed the Scripture, and the Word which *Jesus* had said. Now when he was in *Jerusalem* at the Passover, in the Feast-Day, many believed in his Name, when they saw the Miracles which he did. But *Jesus* did not commit himself unto them, because he knew all Men, and needed not that any should testify of Man: for he knew what was in Man. St. JOHN ii.

SECT. XIX. There was a Man of the Pharisees, named *Nicodemus*, a Ruler of the Jews: The same came to *Jesus* by Night, and said unto him, Rabbi, we know that thou art a Teacher

come from God: for no Man can do these Miracles that thou doest, except God be with him. *Jesus* answered and said unto him, Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of God. *Nicodemus* saith unto him, How can a Man be born when he is old? can he enter the second Time into his Mother's Womb, and be born? *Jesus* answered, Verily, verily I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God: That which is born of the Flesh, is Flesh, and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these Things be? *Jesus* answered and said unto him, Art thou a Master of *Israel*, and knowest not these Things? Verily, verily I say unto thee,

We

We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our Witneſs. If I have told you earthly Things, and ye believe not, how ſhall ye believe if I tell you of heavenly Things? And no Man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven. And as *Moſes* lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal Life. For God ſo loved the World, that he gave his only-begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.

For God ſent not his Son into the World to condemn the World; but that the World through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only-begotten Son of God. And this is the Condemnation, that Light is come into the World, and Men loved Darkneſs

rather than Light, becauſe their Deeds were evil. For every one that doeth evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved. But he that doeth Truth, cometh to the Light, that his Deeds might be made manifeſt, that they are wrought in God. After theſe Things came *Jeſus* and his Diſciples into the Land of *Judea*, and there he tarried with them and baptized. And *John* alſo was baptizing in *Enon*, near to *Salim*, becauſe there was much Water there; and they came and were baptized. For *John* was not yet caſt into Priſon. Then there aroſe a Queſtion between ſome of *John*'s Diſciples and the Jews about purifying. And they came unto *John*, and ſaid unto him, Rabbi, he that was with thee beyond *Jordan*, to whom thou beareſt witneſs, behold the ſame baptizeth, and all Men come to him.

John anſwered and ſaid, A Man can receive nothing, except it be given him from Heaven. Ye yourſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him. He that hath

hath the Bride, is the Bridegroom: but the Friend of the Bridegroom, which ſtandeth and heareth him, rejoiceth greatly becauſe of the Bridegroom's Voice: This my Joy therefore is fulfilled. He muſt increaſe, but I muſt decreaſe. He that cometh from above, is above all: he that is of the Earth, is earthly, and ſpeaketh of the Earth: he that cometh from Heaven, is above all. And what he hath ſeen and heard, that he teſtifieth; and no Man receiveth his Teſtimony. He that hath received his Teſtimony, hath ſet to his Seal that God is true. For he whom God hath ſent, ſpeaketh the Words of God: for God giveth not the Spirit by Meaſure unto him. The Father loveth the Son, and hath given all Things into his Hand. He that believeth on the Son, hath everlaſting Life: and he that believeth not the Son, ſhall not ſee Life; but the Wrath of God abideth on him. St. JOHN iii.

And many other Things in his Exhortation preached he unto the People. But *Herod* the Tetrarch being reproved by him

him for *Herodias*, his Brother *Philip*'s Wife, and for all the Evils which *Herod* had done, added yet this above all, that he ſhut up *John* in Priſon. St. LUKE iii.

SECT. XX. When therefore the Lord knew how the Phariſees had heard that *Jeſus* made and baptized more Diſciples than *John*, (tho' *Jeſus* himſelf baptized not, but his Diſciples) he left *Judea*, and departed again into *Galilee*. And he muſt needs go thro' *Samaria*. Then cometh he to a City of *Samaria*, which is called *Sychar*, near to the Parcel of ground that *Jacob* gave to his Son *Joſeph*. Now *Jacob*'s Well was there. *Jeſus* therefore being wearied with his Journey, ſat thus on the Well: and it was about the ſixth Hour. There cometh a Woman of *Samaria* to draw Water: *Jeſus* ſaith unto her, Give me to drink. (For his Diſciples were gone away unto the City to buy Meat.) Then ſaith the Woman of *Samaria* unto him, How is it that thou, being a Jew, aſkeſt Drink of me, which am a Woman of *Samaria*? for the Jews have no Dealings with the

Sama-

Samaritans. *Jeſus* anſwered and ſaid unto her, If thou kneweſt the Gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldſt have aſked of him, and he would have giving thee living Water. The Woman ſaith unto him, Sir, thou haſt nothing to draw with, and the Well is deep: From whence then haſt thou that living Water? Art thou greater than our Father *Jacob*, who gave us the Well, and drank thereof himſelf, and his Children, and his Cattle? *Jeſus* anſwered and ſaid unto her, Whoſoever drinketh of this Water ſhall thirſt again: but whoſoever drinketh of the Water that I ſhall give him ſhall never thirſt, but the Water that I ſhall give him ſhall be in him a Well of Water ſpringing up into everlaſting Life. The Woman ſaith unto him, Sir, Give me this Water, that I thirſt not, neither come hither to draw. *Jeſus* ſaith unto her, Go, call thy Huſband, and come hither. The Woman anſwered and ſaid, I have no Huſband. *Jeſus* ſaid unto her, Thou haſt well ſaid, I have no Huſband: for thou haſt had five Huſbands, and he whom thou now haſt, is not

not thy Huſband: in that ſaidſt thou truly. The Woman ſaith unto him, Sir, I perceive that thou art a Prophet. Our Fathers worſhipped in this Mountain; and ye ſay, that in *Jeruſalem* is the Place where Men ought to worſhip. *Jeſus* ſaith unto her, Woman, believe me, the Hour cometh, when ye ſhall neither in this Mountain, nor yet at *Jeruſalem*, worſhip the Father. Ye worſhip ye know not what: we know what we worſhip: for Salvation is of the Jews. But the Hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth: for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth. The Woman ſaith unto him, I know that Meſſias cometh which is called Chriſt: when he is come, he will tell us all Things. *Jeſus* ſaith unto her, I that ſpeak unto thee am he. And upon this came his Diſciples, and marvelled that he talked with the Woman: yet no Man ſaid, What ſeekeſt thou? or, Why talkeſt thou

thou with her? The Woman then left her Water-Pot, and went her way into the City, and ſaith to the Men, Come, ſee a Man which told me all Things that ever I did: is not this the Chriſt? Then they went out of the City, and came unto him. In the mean while his Diſciples prayed him, ſaying, Maſter, eat. But he ſaid unto them, I have Meat to eat that ye know not of. Therefore ſaid the Diſciples one to another, Hath any Man brought him ought to eat? *Jeſus* ſaith unto them, My Meat is to do the Will of him that ſent me, and to finiſh his Work. Say not ye, There are yet four Months and then cometh Harveſt? behold I ſay unto you, Lift up your Eyes, and look on the Fields; for they are white already to harveſt. And he that reapeth, receiveth Wages, and gathereth Fruit unto Life eternal: that both he that ſoweth, and he that reapeth, may rejoice together. And herein is that Saying true, One ſoweth, and another reapeth. I ſent you to reap that whereon you beſtowed no Labour: other Men laboured, and

and ye are entered into their Labours. And many of the *Samaritans* of that City believed on him, for the Saying of the Woman, which testified, He told me all that ever I did. So when the *Samaritans* were come unto him, they besought him that he would tarry with them: and he abode there two Days. And many more believed, because of his own Word: and said unto the Woman, Now we believe, not because of thy Saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World. Now after two Days he departed thence, and went into *Galilee*: For *Jesus* himself testified, that a Prophet hath no Honour in his own Country. Then when he was come into *Galilee*, the *Galileans* received him, having seen all the Things that he did at *Jerusalem* at the Feast: for they also went unto the Feast. So *Jesus* came again into *Cana* of *Galilee*, where he made the Water Wine. And there was a certain Nobleman, whose Son was sick at *Capernaum*. When he heard that *Jesus* was come out of *Judea* into *Galilee*,

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The Noblemans Son healed.

lilee, he went unto him, and beſought him that he would come down, and heal his Son: for he was at the Point of Death. Then ſaid *Jeſus* unto him, Except ye ſee Signs and Wonders, ye will not believe. The Nobleman ſaith unto him, Sir, come down ere my Child die. *Jeſus* ſaith unto him, Go thy way; thy Son liveth. And the Man believed the Word that *Jeſus* had ſpoken unto him, and he went his way. And as he was now going down, his Servants met him, and told him, ſaying, Thy Son liveth. Then enquired he of them the Hour, when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh Hour the Fever left him. So the Father knew that it was at the ſame Hour in the which *Jeſus* ſaid unto him, Thy Son liveth; and himſelf believed, and his whole Houſe. This is again the ſecond Miracle that *Jeſus* did, when he was come out of *Judea* into *Galilee*. St. JOHN iv.

SECT. XXI. And he came to *Nazareth*, where he had been brought up; and as his Cuſtom was, he went into the Syna-

Synagogue on the Sabbath-day, and ſtood up for to read. And there was delivered unto him the Book of the Prophet *Eſaias*; and when he had opened the Book, he found the Place where it was written, The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the Broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to ſet at liberty them that are bruiſed, to preach the acceptable Year of the Lord. And he cloſed the Book, and he gave it again to the Miniſter, and ſat down: and the Eyes of all them that were in the Synagogue were faſtened on him. And he began to ſay unto them, This Day is this Scripture fulfilled in your Ears. And all bare him witneſs, and wondered at the gracious Words which proceeded out of his Mouth. And they ſaid, Is not this *Joſeph*'s Son? And he ſaid unto them, Ye will ſurely ſay unto me this Proverb, Phyſician, heal thyſelf: Whatſoever we have heard done in *Capernaum*, do alſo here in thy Country.

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And he ſaid, Verily I ſay unto you, no Prophet is accepted in his own Country. But I tell you of a Truth, Many Widows were in *Iſrael* in the Days of *Elias*, when the Heaven was ſhut up three Years and ſix Months, when great Famine was throughout all the Land: But unto none of them was *Elias* ſent, ſave unto *Sarepta*, a City of *Sidon*, unto a Woman that was a Widow. And many Lepers were in *Iſrael* in the Time of *Eliſeus* the Prophet: and none of them was cleanſed, ſaving *Naaman* the *Syrian*. And all they in the Synagogue, when they heard theſe Things, were filled with Wrath, and roſe up, and thruſt him out of the City, and led him unto the Brow of the Hill (whereon their City was built) that they might caſt him down headlong. But he paſſing thro' the Midſt of them, went his Way. St LUKE iv.

SECT. XXII. And leaving *Nazareth*, he came and dwelt in *Capernaum*, which is upon the Sea-Coaſts, in the Borders of *Zabulon* and *Nepthalim*: That it might be fulfilled which was

ſpoken by *Eſaias* the Prophet, ſaying, The Land of *Zabulon* and the Land of *Napthalim*, by the Way of the Sea beyond *Jordan*, *Galilee* of the Gentiles: The People which ſat in Darkneſs, ſaw great Light; and to them which ſat in the Region and Shadow of Death, Light is ſprung up. From that Time *Jeſus* began to preach and to ſay, Repent, for the Kingdom of Heaven is at hand. St. MATTHEW iv.

SECT. XXIII. And it came to paſs that as the People preſſed upon him to hear the Word of God, he ſtood by the Lake of *Genneſareth*, and ſaw two Ships ſtanding by the Lake: but the Fiſhermen were gone out of them, and were waſhing their Nets. And he entered into one of the Ships, which was *Simon*'s, and prayed him that he would thruſt out a little from the Land: and he ſat down, and taught the People out of the Ship. Now when he had left ſpeaking, he ſaid unto *Simon*, Launch out into the Deep, and let down your Nets for a Draught. And *Simon* anſwering, ſaid

ſaid unto him, Maſter we have toiled all the Night, and have taken nothing: nevertheleſs, at thy Word I will let down the Net. And when they had thus done, they incloſed a great Multitude of Fiſhes; and their Net brake. And they beckoned unto their Partners, which were in the other Ship, that they ſhould come and help them. And they came, and filled both the Ships, ſo that they began to ſink. When *Simon-Peter* ſaw it, he fell down at *Jeſus* Knees, ſaying, Depart from me, for I am a ſinful Man, O Lord. For he was aſtoniſhed, and all that were with him, at the Draught of the Fiſhes which they had taken: and ſo was alſo *James* and *John* the Sons of *Zebedee*, which were Partners with *Simon*. And *Jeſus* ſaid unto *Simon*, Fear not; from henceforth thou ſhalt catch Men. And when they had brought their Ships to Land, they forſook all and followed him. St. LUKE v.

SECT. XXIV. And they went into *Capernaum*, and ſtraightway on the Sabbath-day he entered into the Synagogue, and taught. And they were aſtoniſhed

at his Doctrine: for he taught them as one that had Authority, and not as the Scribes. And there was in their Synagogue a Man with an unclean Spirit, and he cried out, saying, Let us alone, what have we to do with thee, thou *Jesus* of *Nazareth*? art thou come to destroy us? I know thee who thou art, the Holy One of God. And *Jesus* rebuked him, saying, Hold thy Peace, and come out of him. And when the unclean Spirit had torn him, and cried with a loud Voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What Thing is this? What new Doctrine is this? for with Authority commandeth he even the unclean Spirits, and they do obey him. And immediately his Fame spread abroad throughout all the Region round about *Galilee*. St. MARK i.

SECT. XXV. And he arose out of the Synagogue, and entered into *Simon*'s House: and *Simon*'s Wife's Mother was taken with a great Fever; and they besought him for her. And he stood

ſtood over her, and rebuked the Fever, and it left her. And immediately ſhe aroſe and miniſtered unto them. Now when the Sun was ſetting, all they that had any ſick with divers Diſeaſes, brought them unto him: and he laid his Hands on every one of them, and healed them. St. LUKE iv.

That it might be fulfilled which was ſpoken by *Eſaias* the Prophet, ſaying, Himſelf took our Infirmities, and bare our Sickneſſes. St. MATTHEW viii.

And the Devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not to ſpeak: for they knew that he was Chriſt. St. LUKE iv.

SECT. XXVI. And in the Morning riſing up a great while before Day, he went out, and departed into a ſolitary Place, and there prayed. And *Simon*, and they that were with him, followed after him. And when they had found him, they ſaid unto him, All Men ſeek for thee. And he ſaid unto them, Let us go into the next Towns, that I may

preach there alſo: for therefore came I forth. And he preached in their Synagogues throughout all *Galilee*, and caſt out Devils. St. MARK i.

And his Fame went throughout all *Syria*: and they brought unto him all ſick People that were taken with divers Diſeaſes, and Torments, and thoſe which were poſſeſſed with Devils, and thoſe which were Lunatick, and thoſe which had the Palſy, and he healed them. And there followed him great Multitudes of People from *Galilee*, and from *Decapolis*, and from *Jeruſalem*, and from *Judea*, and from beyond *Jordan*. St. MATTHEW iv.

And there came a Leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean. And *Jeſus*, moved with Compaſſion, put forth his Hand, and touched him, and ſaith unto him, I will; be thou clean. And aſſoon as he had ſpoken, immediately the Leproſy departed from him, and he was cleanſed. And he ſtraitly charged him, and forthwith ſent him away; and ſaith

ſaith unto him, See thou ſay nothing to any Man: but go thy Way, ſhew thy ſelf to the Prieſt, and offer for thy cleanſing thoſe Things which *Moſes* commanded, for a Teſtimony unto them. But he went out, and began to publiſh it much, and to blaze abroad the Matter, inſomuch that *Jeſus* could no more openly enter into the City, but was without in deſert Places: and they came to him from every Quarter. St. MARK i.

SECT. XXVII. And it came to paſs on a certain Day, as he was teaching, that there were Phariſees and Doctors of the Law ſitting by, which were coming out of every Town of *Galilee*, and *Judea*, and *Jeruſalem*: and the Power of the Lord was preſent to heal them. And behold, Men brought in a Bed a Man that was taken with a Palſy: and they ſought Means to bring him in, and to lay him before him. And when they could not find by what Way they might bring him in, becauſe of the Multitude, they went upon the Houſe-Top, and let him down thro' the Tiling

with his Couch, into the Midſt before *Jeſus*. And when he ſaw their Faith, he ſaid unto him, Man, thy Sins are forgiven thee. And the Scribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh Blaſphemies? Who can forgive Sins but God alone? But when *Jeſus* perceived their Thoughts, he anſwering ſaid unto them, What reaſon ye in your Hearts? whether is eaſier to ſay, Thy Sins be forgiven thee, or to ſay, Riſe up and walk? But that ye may know that the Son of Man hath Power upon Earth to forgive Sins (he ſaid unto the Sick of the Palſy) I ſay unto thee, Ariſe, and take up thy Couch, and go into thine Houſe. And immediately he roſe up before them, and took up that whereon he lay, and departed to his own Houſe, glorifying God. And they were all amazed, and they glorified God, and were filled with Fear, ſaying, We have ſeen ſtrange Things to-day. St. LUKE v.

SECT. XXVIII. And he went forth again by the Sea-ſide, and all the Multitude reſorted unto him, and he taught them.

them. And as he paſſed by, he ſaw *Levi* the Son of *Alpheus* ſitting at the Receipt of Cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him. St. MARK ii.

And *Levi* made him a great Feaſt in his own Houſe. St. LUKE v.

And it came to paſs, as *Jeſus* ſat at Meat in the Houſe, behold, many Publicans and Sinners came, and ſat down with him and his Diſciples. And when the Phariſees ſaw it, they ſaid unto his Diſciples, Why eateth your Maſter with Publicans and Sinners? But when *Jeſus* heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have Mercy, and not Sacrifice; for I am not come to call the Righteous, but Sinners to Repentance. St. MATTHEW ix.

SECT. XXIX. After this there was a Feaſt of the Jews, and *Jeſus* went up to *Jeruſalem*. Now there is at *Jeruſalem* by the Sheep Market a Pool, which is called in the *Hebrew* Tongue, *Bethesda*, having five Porches. In theſe lay a great Multi-

Multitude of impotent Folk, of Blind, Halt, Withered, waiting for the Moving of the Water. For an Angel went down at a certain Season into the Pool, and troubled the Water: whosoever then first after the Troubling of the Water stepped in, was made whole of whatsoever Disease he had. And a certain Man was there, which had an Infirmity thirty and eight Years. When *Jesus* saw him lie, and knew that he had been now a long Time in that Case, he saith unto him, Wilt thou be made whole? The impotent Man answered him, Sir, I have no Man, when the Water is troubled, to put me into the Pool: but while I am coming, another steppeth down before me. *Jesus* saith unto him, Rise, take up thy Bed, and walk. And immediately the Man was made whole, and took up his Bed, and walked: and on the same Day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath-day; it is not lawful for thee to carry thy Bed. He answered them, He that made me whole, the same said unto me, Take

up

up thy Bed, and walk. Then aſked they him, What Man is that which ſaid unto thee, Take up thy Bed, and walk? And he that was healed, wiſt not who it was: for *Jeſus* had conveyed himſelf away, a Multitude being in that Place. Afterward *Jeſus* findeth him in the Temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe Thing come unto thee. The Man departed, and told the Jews that it was *Jeſus* which had made him whole. And therefore did the Jews perſecute *Jeſus*, and ſought to ſlay him, becauſe he had done theſe Things on the Sabbath-day. But *Jeſus* anſwered them, My Father worketh hitherto, and I work. Therefore the Jews ſought the more to kill him, becauſe he had not only broken the Sabbath, but ſaid alſo, that God was his Father, making himſelf equal with God. Then anſwered *Jeſus*, and ſaid unto them, Verily, verily I ſay unto you, the Son can do nothing of himſelf, but what he ſeeth the Father do: for what Things ſoever he doeth, theſe alſo doeth the Son likewiſe.

wiſe. For the Father loveth the Son, and ſheweth him all Things that himſelf doeth: and he will ſhew him greater Works than theſe, that ye may marvel. For as the Father raiſeth up the Dead, and quickeneth them: even ſo the Son quickeneth whom he will. For the Father judgeth no Man; but hath committed all Judgment unto the Son: That all Men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him. Verily, verily I ſay unto you, He that heareth my Word, and believeth on him that ſent me, hath everlaſting Life, and ſhall not come into Condemnation; but is paſſed from Death unto Life. Verily, verily I ſay unto you, The Hour is coming, and now is, when the Dead ſhall hear the Voice of the Son of God: and they that hear ſhall live. For as the Father hath Life in himſelf; ſo hath he given to the Son to have Life in himſelf; and hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man. Marvel not

not at this: for the Hour is coming, in the which all that are in their Graves ſhall hear his Voice, and ſhall come forth; they that have done good, unto the Reſurrection of Life; and they that have done evil, unto the Reſurrection of Damnation. I can of mine own ſelf do nothing: as I hear, I judge: and my Judgment is juſt; becauſe I ſeek not mine own Will, but the Will of the Father which hath ſent me. If I bear witneſs of my ſelf, my Witneſs is not true. There is another that beareth witneſs of me, and I know that the Witneſs which he witneſſeth of me is true. Ye ſent unto *John*, and he bare witneſs unto the Truth. But I receive not Teſtimony from Man: but theſe Things I ſay, that ye might be ſaved. He was a burning and a ſhining Light: and ye were willing for a Seaſon to rejoice in his Light. But I have greater Witneſs than that of *John*: for the Works which the Father hath given me to finiſh, the ſame Works that I do, bear witneſs of me, that the Father hath ſent me. And the Father himſelf which hath ſent me, hath born witneſs of me.

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Ye have neither heard his Voice at any time, nor ſeen his Shape. And ye have not his Word abiding in you: for whom he hath ſent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which teſtify of me. And ye will not come to me, that ye might have Life. I receive not Honour from Men. But I know you that ye have not the Love of God in you. I am come in my Father's Name, and ye receive me not: if another ſhall come in his own Name, him ye will receive. How can ye believe, which receive Honour one of another, and ſeek not the Honour that cometh from God only? Do not think that I will accuſe you to the Father: there is one that accuſeth you, even *Moſes*, in whom ye truſt. For had ye believed *Moſes*, ye would have believed me: for he wrote of me. But if ye believe not his Writings, how ſhall ye believe my Words? St. JOHN v.

SECT. XXX. At that Time *Jeſus* went on the Sabbath-day thro' the Corn, and his Diſciples were an hungred, and began to pluck the Ears of Corn, and to

to eat. But when the Phariſees ſaw it, they ſaid unto him, Behold, thy Diſciples do that which is not lawful to do upon the Sabbath-day. But he ſaid unto them, Have ye not read what *David* did when he was an hungred, and they that were with him, how he entered into the Houſe of God, and did eat the Shew-Bread, which was not lawful for him to eat, neither for them which were with him, but only for the Prieſts? Or have ye not read in the Law, how that on the Sabbath-days the Prieſts in the Temple profane the Sabbath, and are blameleſs? But I ſay unto you, that in this Place is one greater than the Temple. But if ye had known what this meaneth, I will have Mercy and not Sacrifice, ye would not have condemned the Guiltleſs. For the Son of Man is Lord even of the Sabbath-day. St. MATTHEW xii.

SECT. XXXI. And he entered again into the Synagogue, and there was a Man there which had a withered Hand. And they watched him, whether he would heal him on the Sabbath-day, that

that they might accuſe him. And he ſaith unto the Man which had the withered Hand, Stand forth. And he ſaith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to ſave Life, or to kill? But they held their Peace. And when he had looked round about on them with Anger, being grieved for the Hardneſs of their Hearts, he ſaith unto the Man, Stretch forth thine Hand. And he ſtretched it out: and his Hand was reſtored whole as the other. St. MARK iii.

Then the Phariſees went out, and held a Council againſt him, how they might deſtroy him. But when *Jeſus* knew it, he withdrew himſelf from thence: and great Multitudes followed him, and he healed them all. St. MATTHEW xii.

And unclean Spirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God. And he ſtraitly charged them, that they ſhould not make him known. St. MARK iii.

That

That it might be fulfilled which was ſpoken by *Eſaias* the Prophet, ſaying, Behold my Servant whom I have choſen; my Beloved in whom my Soul is well pleaſed: I will put my Spirit upon him, and he ſhall ſhew Judgment to the Gentiles. He ſhall not ſtrive, nor cry, neither ſhall any Man hear his Voice in the Streets. A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he ſend forth Judgment unto Victory: and in his Name ſhall the Gentiles truſt. St. MATTH. xii.

SECT. XXXII. And ſeeing the Multitudes, he went up into a Mountain: and when he was ſet, his Diſciples came unto him. And he opened his Mouth, and taught them, ſaying, Bleſſed are the poor in Spirit: for theirs is the Kingdom of Heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the Meek: for they ſhall inherit the Earth. Bleſſed are they which do hunger and thirſt after Righteouſneſs: for they ſhall be filled. Bleſſed are the Merciful: for they ſhall obtain Mercy. Bleſſed are the pure in Heart: for they

ſhall ſee God. Bleſſed are the Peace-makers: for they ſhall be called the Children of God. Bleſſed are they which are perſecuted for Righteouſneſs Sake: for theirs is the Kingdom of Heaven. Bleſſed are ye when Men ſhall revile you, and perſecute you, and ſhall ſay all manner of Evil againſt you falſly for my Sake. Rejoice, and be exceeding glad: for great is your Reward in Heaven: for ſo perſecuted they the Prophets which were before you. St. MATTHEW v.

But wo unto you that are rich: for ye have received your Conſolation. Wo unto you that are full: for ye ſhall hunger. Wo unto you that laugh now: for ye ſhall mourn and weep. Wo unto you, when all Men ſhall ſpeak well of you: for ſo did their Fathers to the falſe Prophets. St. LUKE vi.

Ye are the Salt of the Earth: but if the Salt have loſt his Savour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be troden under Foot of Men. Ye are the Light of the World. A City that

is ſet on a Hill cannot be hid. Neither do Men light a Candle, and put it under a Buſhel: but on a Candleſtick, and it giveth Light unto all that are in the Houſe. Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.

Think not that I am come to deſtroy the Law, or the Prophets: I am not come to deſtroy, but to fulfil. For verily I ſay unto you, Till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe paſs from the Law, till all be fulfilled. Whoſoever therefore ſhall break one of theſe leaſt Commandments, and ſhall teach Men ſo, he ſhall be called the leaſt in the Kingdom of Heaven: but whoſoever ſhall do, and teach them, the ſame ſhall be called great in the Kingdom of Heaven. For I ſay unto you, that except your Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no Caſe enter into the Kingdom of Heaven.

Ye have heard, that it was ſaid by them of old Time, Thou ſhalt not kill:

and whoſoever ſhall kill, ſhall be in Danger of the Judgment. But I ſay unto you, that whoſoever is angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment: and whoſoever ſhall ſay to his Brother, Raca, ſhall be in Danger of the Council: but whoſoever ſhall ſay, Thou Fool, ſhall be in Danger of Hell-Fire. Therefore, if thou bring thy Gift to the Altar, and there remembereſt that thy Brother hath ought againſt thee; leave there thy Gift before the Altar, and go thy Way, firſt be reconciled to thy Brother, and then come and offer thy Gift. Agree with thine Adverſary quickly, whilſt thou art in the Way with him: leſt at any time the Adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon. Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the utmoſt Farthing.

Ye have heard that it was ſaid by them of old Time, Thou ſhalt not commit Adultery. But I ſay unto you, That whoſoever looketh on a Woman to luſt

after

after her, hath committed Adultery with her already in his Heart. And if thy right Eye offend thee, pluck it out, and caſt it from thee: for it is profitable for thee that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell. And if thy right Hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell.

It hath been ſaid, Whoſoever ſhall put away his Wife, let him give her a Writing of Divorcement. But I ſay unto you, That whoſoever ſhall put away his Wife, ſaving for the Cauſe of Fornication, cauſeth her to commit Adultery: and whoſoever ſhall marry her that is divorced, committeth Adultery.

Again, ye have heard that it hath been ſaid by them of old Time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths. But I ſay unto you, Swear not at all; neither by Heaven, for it is God's Throne; nor by the Earth, for it is

his Footſtool: neither by *Jeruſalem*, for it is the City of the great King. Neither ſhalt thou ſwear by thy Head, becauſe thou canſt not make one Hair white or black. But let your Communication be, Yea, yea; Nay, nay: for whatſoever is more than theſe, cometh of Evil.

Ye have heard that it hath been ſaid, An Eye for an Eye, and a Tooth for a Tooth. But I ſay unto you, That ye reſiſt not Evil: but whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo. And if any Man will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo. And whoſoever ſhall compel thee to go a Mile, go with him twain. Give to him that aſketh thee, and from him that would borrow of thee, turn not thou away.

Ye have heard that it hath been ſaid, Thou ſhalt love thy Neighbour, and hate thine Enemy. But I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you: That

ye

ye may be the Children of your Father which is in Heaven; for he maketh his Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt and on the Unjuſt. For if you love them which love you, what Reward have ye? do not even the Publicans do the ſame? And if ye ſalute your Brethren only, what do ye more than others? do not even the Publicans ſo? Be ye therefore perfect, even as your Father which is in Heaven is perfect. St. MATTHEW v.

SECT. XXXIII. Take heed that ye do not your Alms before Men, to be ſeen of them: otherwiſe ye have no Reward of your Father which is in Heaven. Therefore when thou doeſt thine Alms, do not ſound a Trumpet before thee, as the Hypocrites do, in the Synagogues, and in the Streets, that they may have Glory of Men. Verily I ſay unto you, They have their Reward. But when thou doeſt Alms, let not thy left Hand know what thy right Hand doeth: that thine Alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

And when thou prayeſt, thou ſhalt not be as the Hypocrites are: for they love to pray ſtanding in the Synagogues, and in the Corners of the Streets, that they may be ſeen of Men. Verily I ſay unto you, they have their Reward. But thou, when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. But when ye pray, uſe not vain Repetitions, as the Heathen do: for they think that they ſhall be heard for their much ſpeaking. Be not ye therefore like unto them: for your Father knoweth what Things ye have need of, before ye aſk him.

After this Manner therefore pray ye; Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

Amen. For if ye forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you. But if ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes.

Moreover when ye faſt, be not as the Hypocrites, of a ſad Countenance: for they disfigure their Faces, that they may appear unto Men to faſt. Verily I ſay unto you, they have their Reward. But thou, when thou faſteſt, anoint thine Head, and waſh thy Face: that thou appear not unto Men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not up for yourſelves Treaſures upon Earth, where Moth and Ruſt doth corrupt, and where Thieves break thro' and ſteal. But lay up for yourſelves Treaſures in Heaven, where neither Moth nor Ruſt doth corrupt, and where Thieves do not break thro' nor ſteal. For where your Treaſure is, there will your Heart be alſo.

The Light of the Body is the Eye: if therefore thine Eye be ſingle, thy whole Body ſhall be full of Light. But

if

if thine Eye be evil, thy whole Body ſhall be full of Darkneſs. If therefore the Light that is in thee be Darkneſs, how great is that Darkneſs!

No Man can ſerve two Maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no Thought for your Life, what ye ſhall eat, or what ye ſhall drink; nor yet for your Body, what ye ſhall put on: Is not the Life more than Meat, and the Body than Raiment? Behold the Fowls of the Air: for they ſow not, neither do they reap, nor gather into Barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking Thought can add one Cubit unto his Stature? And why take ye Thought for Raiment? Conſider the Lillies of the Field how they grow; they toil not, neither do they ſpin. And yet I ſay unto you, that even *Solomon* in all his Glory, was not arayed like one of theſe. Wherefore, if God ſo cloth the Graſs of the

the Field, which To-day is, and To-morrow is caſt into the Oven, ſhall he not much more clothe you, O ye of little Faith? Therefore take no Thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? (For after all theſe Things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe Things. But ſeek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe Things ſhall be added unto you. Take therefore no Thought for the Morrow: for the Morrow ſhall take Thought for the Things of itſelf: ſufficient unto the Day is the Evil thereof. St. MATTHEW vi.

SECT. XXXIV. Judge not, that ye be not judged. For with what Judgment ye judge, ye ſhall be judged: and with what Meaſure ye mete, it ſhall be meaſured to you again. And why beholdeſt thou the Mote that is in thy Brother's Eye, but conſidereſt not the Beam that is in thine own Eye? Or how wilt thou ſay to thy Brother, Let me pull out the Mote out of thine Eye; and behold, a Beam

Beam is in thine own Eye? Thou Hypocrite, first cast out the Beam out of thine own Eye; and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye.

Give not that which is holy unto the Dogs, neither cast ye your Pearls before Swine, lest they trample them under their Feet, and turn again and rent you.

Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Or what Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or if he ask a Fish, will he give him a Serpent? If ye then being evil, know how to give good Gifts unto your Children, how much more shall your Father which is in Heaven, give good Things to them that ask him? Therefore all Things whatsoever ye would that Men should do to you, do ye even so to them: for this is the Law and the Prophets.

Enter

Enter ye in at the ſtrait Gate; for wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be which go in thereat: Becauſe ſtrait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it.

Beware of falſe Prophets, which come to you in Sheep's Clothing, but inwardly they are ravening Wolves. Ye ſhall know them by their Fruits: Do Men gather Grapes of Thorns, or Figs of Thiſtles? Even ſo every good Tree bringeth forth good Fruit: but a corrupt Tree bringeth forth evil Fruit. A good Tree cannot bring forth evil Fruit: neither can a corrupt Tree bring forth good Fruit. Every Tree that bringeth not forth good Fruit, is hewn down and caſt into the Fire. Wherefore by their Fruits ye ſhall know them.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven: but he that doeth the Will of my Father which is in Heaven. Many will ſay to me in that Day, Lord, Lord, have we not propheſied in thy Name?

Name? and in thy Name have caſt out Devils? and in thy Name done many wonderful Works? And then will I profeſs unto them, I never knew you: depart from me ye that work Iniquity. Therefore, whoſoever heareth theſe Sayings of mine, and doeth them, I will liken him unto a wiſe Man which built his Houſe upon a Rock: and the Rain deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe: and it fell not, for it was founded upon a Rock. And every one that heareth theſe Sayings of mine, and doeth them not, ſhall be likened unto a fooliſh Man which built his Houſe upon the Sand: and the Rain deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe: and it fell, and great was the Fall of it. And it came to paſs when *Jeſus* had ended theſe Sayings, the People were aſtoniſhed at his Doctrine. For he taught them as one having Authority, and not as the Scribes. St. MATTHEW vii.

SECT. XXXV. And he ordained Twelve, that they ſhould be with him, and

and that he might ſend them forth to preach: and to have Power to heal Sickneſſes, and to caſt out Devils. And *Simon* he ſurnamed *Peter*. And *James* the Son of *Zebedee*, and *John* the Brother of *James* (and he ſurnamed them *Boanerges*, which is, the Sons of Thunder.) And *Andrew*, and *Philip*, and *Bartholomew*, and *Matthew*, and *Thomas*, and *James* the Son of *Alpheus*, and *Thaddeus*, and *Simon* the *Canaanite*, and *Judas Iſcariot*, which alſo betrayed him: and they went into an Houſe.

And the Multitude cometh together again, ſo that they could not ſo much as eat Bread. And when his Friends heard of it, they went out to lay hold of him: for they ſaid, he is beſide himſelf. And the Scribes which came down from *Jeruſalem*, ſaid, He hath *Beelzebub*, and by the Prince of the Devils caſteth he out Devils. And he called them unto him, and ſaid unto them in Parables, How can Satan caſt out Satan? And if a Kingdom be divided againſt itſelf, that Kingdom cannot ſtand. And if a Houſe be divided againſt itſelf, that Houſe cannot

cannot ſtand. And if Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an End. No Man can enter into a ſtrong Man's Houſe, and ſpoil his Goods, except he will firſt bind the ſtrong Man, and then he will ſpoil his Houſe. St. MARK iii.

SECT. XXXVI. He that is not with me is againſt me: and he that gathereth not with me, ſcattereth abroad. Wherefore I ſay unto you, All manner of Sin and Blaſphemy ſhall be forgiven unto Men: but the Blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven unto Men. And whoſoever ſpeaketh a Word againſt the Son of Man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, neither in the World to come. Either make the Tree good, and his Fruit good; or elſe make the Tree corrupt, and his Fruit corrupt: for the Tree is known by his Fruit. O Generation of Vipers, how can ye, being evil, ſpeak good Things? for out of the Abundance of the Heart the Mouth ſpeaketh. A good Man

Man out of the good Treaſure of the Heart, bringeth forth good Things: and an evil Man, out of the evil Treaſure, bringeth forth evil Things. But I ſay unto you, that every idle Word that Men ſhall ſpeak, they ſhall give account thereof in the Day of Judgment. For by thy Words thou ſhalt be juſtified, and by thy Words thou ſhalt be condemned. St. MATTHEW xii.

And it came to paſs as he ſpake theſe Things, a certain Woman of the Company lift up her Voice, and ſaid unto him, Bleſſed is the Womb that bare thee, and the Paps which thou haſt ſucked. But he ſaid, Yea, rather, bleſſed are they that hear the Word of God, and keep it. St. LUKE xi.

SECT. XXXVII. Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a Sign from thee. But he anſwered and ſaid to them, An evil and adulterous Generation ſeeketh after a Sign, and there ſhall no Sign be given to it, but the Sign of the Prophet *Jonas*. For as *Jonas* was three Days and three Nights in

the Whale's Belly: ſo ſhall the Son o
Man be three Days and three Nights i
the Heart of the Earth. The Men o
Nineveh ſhall riſe in Judgment with thi
Generation, and ſhall condemn it, be
cauſe they repented at the Preaching o
Jonas, and behold a greater than *Jona*
is here. The Queen of the South ſhal
riſe up in the Judgment with this Gene
ration, and ſhall condemn it: for ſh
came from the utmoſt Parts of the Earth
to hear the Wiſdom of *Solomon*, and be
hold, a greater than *Solomon* is here.

When the unclean Spirit is gone ou
of a Man, he walketh thro' dry Places
ſeeking Reſt, and findeth none. Ther
he ſaith, I will return into my Houſe
from whence I came out; and when he
is come, he findeth it empty, ſwept, and
garniſhed. Then goeth he, and taketh
with himſelf ſeven other Spirits more
wicked than himſelf, and they enter in
and dwell there: and the laſt State o
that Man is worſe than the firſt. Even
ſo ſhall it be alſo unto this wicked Ge-
neration.

While

While he yet talked to the People, behold, his Mother and his Brethren ſtood without, deſiring to ſpeak with him. Then one ſaid unto him, Behold, thy Mother, and thy Brethren ſtand without, deſiring to ſpeak with thee. But he anſwered and ſaid unto him that told him, Who is my Mother? and who are my Brethren? And he ſtretched forth his Hand towards his Diſciples, and ſaid, Behold my Mother and my Brethren. For whoſoever ſhall do the Will of my Father which is in Heaven, the ſame is my Brother, and Siſter, and Mother. St. MATTHEW xii.

SECT. XXXVIII. Now when he had ended all his Sayings in the Audience of the People, he entered into *Capernaum*. And a certain Centurion's Servant, who was dear unto him, was ſick and ready to die. And when he heard of *Jeſus*, he ſent unto him the Elders of the Jews, beſeeching him that he would come and heal his Servant. And when they came to *Jeſus*, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this. For he loveth our

Nation, and he hath built us a Synagogue. Then *Jeſus* went with them. And when he was now not far from the Houſe, the Centurion ſent Friends to him, ſaying unto him, Lord, trouble not thyſelf, for I am not worthy that thou ſhouldeſt enter under my Roof. Wherefore, neither thought I my ſelf worthy to come unto thee: but ſay in a Word, and my Servant ſhall be healed. For I alſo am a Man ſet under Authority, having under me Soldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my Servant, Do this, and he doeth it.

When *Jeſus* heard theſe Things, he marvelled at him, and turned him about, and ſaid unto the People that followed him, I ſay unto you, I have not found ſo great Faith, no, not in *Iſrael*. And they that were ſent, returning to the Houſe, found the Servant whole that had been ſick.

And it came to paſs, the Day after, that he went into a City called *Nain*; and many of his Diſciples went with him, and

and much People. Now when he came nigh to the Gate of the City, behold, there was a dead Man carried out, the only Son of his Mother, and ſhe was a Widow: and much People of the City was with her. And when the Lord ſaw her, he had Compaſſion on her, and ſaid unto her, Weep not. And he came and touched the Bier (and they that bare him ſtood ſtill) and he ſaid, Young Man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his Mother. And there came a Fear on all: and they glorified God, ſaying, That a great Prophet is riſen up among us; and, That God hath viſited his People. And this Rumour of him went forth throughout all *Judea*, and throughout all the Region round about.

And the Diſciples of *John* ſhewed him of all theſe Things. And *John* calling unto him two of his Diſciples, ſent them unto *Jeſus*, ſaying, Art thou he that ſhould come, or look we for another? When the Men were come unto him, they ſaid, *John* Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould

come, or look we for another? And in that ſame Hour he cured many of their Infirmities and Plagues, and of evil Spirits, and unto many that were blind, he gave Sight. Then *Jeſus* anſwering, ſaid unto them, Go your way, and tell *John* what Things ye have ſeen and heard, how that the Blind ſee, the Lame walk, the Lepers are cleanſed, the Deaf hear, the Dead are raiſed, to the Poor the Goſpel is preached. And bleſſed is he whoſoever ſhall not be offended in me.

And when the Meſſengers of *John* were departed, he began to ſpeak unto the People concerning *John*, What went ye out into the Wilderneſs for to ſee? A Reed ſhaken with the Wind? But what went ye out for to ſee? A Man clothed in ſoft Raiment? Behold they which are gorgeouſly apparelled, and live delicately, are in King's Courts. But what went ye out for to ſee? A Prophet? Yea, I ſay unto you, and much more than a Prophet. This is he of whom it is written, Behold I ſend my Meſſenger before thy Face, which ſhall prepare thy Way before thee. For I ſay unto you,

Among

Among thoſe that are born of Women, there is not a greater Prophet than *John* the Baptiſt: but he that is leaſt in the Kingdom of God, is greater than he. St. LUKE vii.

And from the Days of *John* the Baptiſt, until now, the Kingdom of Heaven ſuffereth Violence, and the Violent take it by Force. For all the Prophets, and the Law propheſied until *John*. And if ye will receive it, this is *Elias* which was for to come. He that hath Ears to hear, let him hear. St. MATTHEW xi.

SECT. XXXIX. And all the People that heard him, and the Publicans juſtified God, being baptized with the Baptiſm of *John*. But the Phariſees and Lawyers rejected the Council of God againſt themſelves, being not baptized of him.

And the Lord ſaid, Whereunto then ſhall I liken the Men of this Generation? and to what are they like? They are like unto Children ſitting in the Market-Place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced: we have

mourned to you, and ye have not wept. For *John* the Baptiſt came neither eating Bread, nor drinking Wine; and ye ſay, He hath a Devil. The Son of Man is come eating and drinking; and ye ſay, Behold, a gluttonous Man, and a Wine-bibber, a Friend of Publicans and Sinners. But Wiſdom is juſtified of all her Children.

And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's Houſe, and ſat down to Meat. And behold, a Woman in the City, which was a Sinner, when ſhe knew that *Jeſus* ſat at Meat in the Phariſee's Houſe, brought an Alabaſter Box of Ointment, and ſtood at his Feet behind him weeping, and began to waſh his Feet with Tears, and did wipe them with the Hairs of her Head, and kiſſed his Feet, and anointed them with the Ointment. Now when the Phariſee which had bidden him, ſaw it, he ſpake within himſelf, ſaying, This Man, if he were a Prophet, would have known who, and what manner of Woman this is that toucheth him: for ſhe is a Sinner.

And

And *Jeſus* anſwering, ſaid unto him, *Simon*, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on. There was a certain Creditor which had two Debtors: the one owed five hundred Pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt? *Simon* anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

And he turned to the Woman, and ſaid unto *Simon*, Seeſt thou this Woman? I entered into thine Houſe, thou gaveſt me no Water for my Feet: but ſhe hath waſhed my Feet with Tears, and wiped them with the Hairs of her Head. Thou gaveſt me no Kiſs: but this Woman, ſince the Time I came in, hath not ceaſed to kiſs my Feet. Mine Head with Oil thou didſt not anoint: but this Woman hath anointed my Feet with Ointment. Wherefore I ſay unto thee, her Sins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little. And

he

he ſaid unto her, Thy Sins are forgiven. And they that ſat at Meat with him, began to ſay within themſelves, Who is this that forgiveth Sins alſo? And he ſaid to the Woman, Thy Faith hath ſaved thee; go in Peace. St. LUKE vii.

SECT. XL. And it came to paſs afterward, that he went throughout every City and Village, preaching, and ſhewing the glad Tidings of the Kingdom of God: and the Twelve were with him; and certain Women which had been healed of evil Spirits, and Infirmities, *Mary* called *Magdalene*, out of whom went ſeven Devils, and *Joanna* the Wife of *Chuza*, *Herod*'s Steward, and *Suſanna*, and many others, which miniſtred unto him of their Subſtance. St. LUKE viii.

SECT. XLI. And he began again to teach by the Sea-ſide: and there was gathered unto him a great Multitude, ſo that he entered into a Ship, and ſat in the Sea, and the whole Multitude was by the Sea, on the Land. St. MARK iv.

And he ſpake many Things unto them in Parables, ſaying, Behold, a Sower went

went forth to ſow. And when he ſowed, ſome Seeds fell by the Way-ſide, and the Fowls came and devoured them up. Some fell upon ſtony Places, where they had not much Earth: and forthwith they ſprang up, becauſe they had no Deepneſs of Earth: and when the Sun was up, they were ſcorched, and becauſe they had not Root, they withered away. And ſome fell among Thorns: and the Thorns ſprang up, and choaked them. But other fell into good Ground, and brought forth Fruit, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold. Who hath Ears to hear, let him hear.

And the Diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in Parables? He anſwered and ſaid unto them, Becauſe it is given unto you to know the Myſteries of the Kingdom of Heaven, but to them it is not given. For whoſoever hath, to him ſhall be given, and he ſhall have more Abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath. Therefore ſpeak I to them in Parables:

rables: because they seeing, see not: and hearing they hear not, neither do they understand.

And in them is fulfilled the Prophecy of *Esaias*, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive. For this Peoples Heart is waxed gross, and their Ears are dull of hearing, and their Eyes they have closed; lest at any Time they should see with their Eyes, or hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them. But blessed are your Eyes, for they see; and your Ears, for they hear. For verily I say unto you, that many Prophets and righteous Men have desired to see those Things which ye see, and have not seen them: and to hear those Things which ye hear, and have not heard them.

Hear ye therefore the Parable of the Sower. St. MATTHEW xiii.

The Seed is the Word of God. St. LUKE viii.

When

When any one heareth the Word of the Kingdom, and underſtandeth it not, then cometh the wicked One, and catcheth away that which was ſown in his Heart: this is he which received Seed by the Way-ſide. But he that received the Seed into ſtony Places, the ſame is he that heareth the Word, and anon with Joy receiveth it: yet hath he not Root in himſelf, but dureth for a while: for when Tribulation or Perſecution ariſeth becauſe of the Word, by and by he is offended. He alſo that received Seed among the Thorns, is he that heareth the Word: and the Care of this World, and the Deceitfulneſs of Riches choke the Word, and he becometh unfruitful. But he that received Seed into the good Ground, is he that heareth the Word, and underſtandeth it, which alſo beareth Fruit, and bringeth forth, ſome an hundred-fold, ſome ſixty, ſome thirty. St. MATTHEW xiii.

And he ſaid unto them, Take heed what you hear: with what Meaſure ye mete, it ſhall be meaſured to you: and unto

unto you that hear, ſhall more be given. St. MARK iv.

SECT. XLII. Another Parable put he forth unto them, ſaying, The Kingdom of Heaven is likened unto a Man which ſowed good Seed in his Field: but while Men ſlept, his Enemy came and ſowed Tares among the Wheat, and went his way. But when the Blade was ſprung up, and brought forth Fruit, then appeared the Tares alſo. So the Servants of the Houſholder came and ſaid unto him, Sir, didſt not thou ſow good Seed in thy Field? from whence then hath it Tares? He ſaid unto them, An Enemy hath done this. The Servants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the Tares, ye root up alſo the Wheat with them. Let both grow together until the Harveſt: and in the Time of Harveſt I will ſay to the Reapers, Gather ye together firſt the Tares, and bind them in Bundles to burn them: but gather the Wheat into my Barn.

Another

Another Parable put he forth unto them, ſaying, The Kingdom of Heaven is like to a Grain of Muſtard-Seed, which a Man took, and ſowed in his Field. Which indeed is the leaſt of all Seeds: but when it is grown, it is the greateſt among Herbs, and becometh a Tree: ſo that the Birds of the Air come and lodge in the Branches thereof.

Another Parable ſpake he unto them, The Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three Meaſures of Meal, till the whole was leavened.

All theſe Things ſpake *Jeſus* unto the Multitude in Parables, and without a Parable ſpake he not unto them: That it might be fulfilled which was ſpoken by the Prophet, ſaying, I will open my Mouth in Parables, I will utter Things which have been kept ſecret from the Foundation of the World.

Then *Jeſus* ſent the Multitude away, and went into the Houſe: and his Diſciples came unto him, ſaying, Declare unto us the Parable of the Tares of the Field. He anſwered and ſaid unto them,

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He that ſoweth the good Seed, is the Son of Man: The Field is the World; the good Seed are the Children of the Kingdom: but the Tares are the Children of the wicked One: The Enemy that ſowed them, is the Devil: The Harveſt is the End of the World: and the Reapers are the Angels. As therefore the Tares are gathered and burnt in the Fire; ſo ſhall it be in the End of this World. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all Things that offend, and them which do Iniquity; and ſhall caſt them into a Furnace of Fire: there ſhall be Wailing and Gnaſhing of Teeth. Then ſhall the Righteous ſhine forth as the Sun, in the Kingdom of the Father. Who hath Ears to hear, let him hear. St. MATTHEW xiii.

SECT. XLIII. And the ſame Day, when the Even was come, he ſaith unto them, Let us paſs over unto the other Side. St. MARK iv.

And when he was entered into a Ship, his Diſciples followed him. And behold there aroſe a great Tempeſt in the Sea, inſo-

inſomuch that the Ship was covered with the Waves: but he was aſleep. And his Diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh. St. MATTHEW viii.

And he aroſe, and rebuked the Wind, and ſaid unto the Sea, Peace, be ſtill: And the Wind ceaſed, and there was a great Calm. And he ſaid unto them, Why are ye ſo fearful? how is it that you have no Faith? St. MARK iv.

But the Men marvelled, ſaying, What manner of Man is this, that even the Winds and the Sea obey him! St. MATTHEW viii.

SECT. XLIV. And they arrived at the Country of the *Gadarenes*, which is over againſt *Galilee*. And when he went forth to land, there met him out of the City, a certain Man which had Devils long Time, and ware no Clothes, neither abode in any Houſe, but in the Tombs. When he ſaw *Jeſus*, he cried out and fell down before him, and with a loud Voice ſaid, What have I to do with thee, *Jeſus*, thou Son of God moſt high? I beſeech thee torment me not.

(For he had commanded the unclean Spirit to come out of the Man. For oftentimes it had caught him: and he was kept bound with Chains, and in Fetters; and he brake the Bands, and was driven of the Devil into the Wilderneſs.) And *Jeſus* aſked him, ſaying, What is thy Name? And he ſaid, *Legion*, becauſe many Devils were entered into him.

And they beſought him that he would not command them to go out into the Deep. And there was there an Herd of many Swine feeding on the Mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them. Then went the Devils out of the Man, and entered into the Swine: and the Herd ran violently down a ſteep Place into the Lake, and were choaked. When they that fed them, ſaw what was done, they fled, and went and told it in the City, and in the Country. Then they went out to ſee what was done; and came to *Jeſus*, and found the Man out of whom the Devils were departed, ſitting at the Feet of *Jeſus*, clothed, and

in

in his right Mind: and they were afraid. They also which saw it, told them by what Means he that was possessed of the Devils was healed.

Then the whole Multitude of the Country of the *Gadarenes* round about, besought him to depart from them; for they were taken with great Fear: and he went up into the Ship, and returned back again. Now the Man out of whom the Devils were departed, besought him that he might be with him: but *Jesus* sent him away, saying, Return to thine own House, and shew how great Things God hath done unto thee. And he went his way, and published throughout the whole City, how great Things *Jesus* had done unto him. And it came to pass, that when *Jesus* was returned, the People gladly received him: for they were all waiting for him. St. LUKE viii.

SECT. XLV. And the Disciples of *John*, and of the Pharisees used to fast. St. MARK ii.

And they said unto him, Why do the Disciples of *John* fast often, and make

Prayers, and likewiſe the Diſciples of the Phariſees; but thine eat and drink? And he ſaid unto them, Can ye make the Children of the Bride-Chamber faſt, while the Bridegroom is with them. But the Days will come, when the Bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe Days.

And he ſpake alſo a Parable unto them, No Man putteth a Piece of a new Garment upon an old: if otherwiſe, then both the new maketh a Rent, and the Piece that was taken out of the new, agreeth not with the old. And no Man putteth new Wine into old Bottles; elſe the new Wine will burſt the Bottles, and be ſpilled, and the Bottles ſhall periſh. But new Wine muſt be put into new Bottles; and both are preſerved. No Man alſo having drunk old Wine, ſtraightway deſireth new: for he ſaith, the old is better. St. LUKE v.

SECT. XLVI. And behold, there came a Man named *Jairus*, and he was a Ruler of the Synagogue: and he fell down at *Jeſus* Feet, and beſought him that he would come into his Houſe: for

for he had one only Daughter, about twelve Years of Age, and ſhe lay a dying. (But as he went, the People thronged him. And a Woman having an Iſſue of Blood twelve Years, which had ſpent all her Living upon Phyſicians, neither could be healed of any, came behind him, and touched the Border of his Garment: and immediately her Iſſue of Blood ſtaunched. And *Jeſus* ſaid, Who touched me? When all denied, *Peter*, and they that were with him, ſaid, Maſter, the Multitude throng thee, and preſs thee, and ſayeſt thou, Who touched me? And *Jeſus* ſaid, Somebody hath touched me: for I perceive that Virtue is gone out of me. And when the Woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the People, for what Cauſe ſhe had touched him, and how ſhe was healed immediately. And he ſaid unto her, Daughter, be of good Comfort; thy Faith hath made thee whole; go in Peace.)

While he yet ſpake, there cometh one from the Ruler of the Synagogue's Houſe,

ſaying to him, Thy Daughter is dead; trouble not the Maſter. But when *Jeſus* heard it, he anſwered him, ſaying, Fear not: Believe only, and ſhe ſhall be made whole. And when he came into the Houſe, he ſuffered no Man to go in, ſave *Peter*, and *James*, and *John*, and the Father and the Mother of the Maiden. And all wept and bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth. And they laughed him to Scorn, knowing that ſhe was dead. And he put them all out, and took her by the Hand, and called, ſaying, Maid, ariſe. And her Spirit came again, and ſhe aroſe ſtraightway: and he commanded to give her Meat. And her Parents were aſtoniſhed: but he charged them that they ſhould tell no Man what was done. St. LUKE viii.

SECT. XLVII. And he went out from thence, and came into his own Country, and his Diſciples follow him. And when the Sabbath-day was come, he began to teach in the Synagogue: and many hearing him were aſtoniſhed, ſaying, From whece hath this Man theſe Things?

Things? and what Wiſdom is this which is given unto him, that even ſuch mighty Works are wrought by his Hands? Is not this the Carpenter, the Son of *Mary*, the Brother of *James* and *Joſes*, and of *Juda* and *Simon*? and are not his Siſters here with us? And they were offended at him.

But *Jeſus* ſaid unto them, a Prophet is not without Honour, but in his own Country, and among his own Kin, and in his own Houſe. And he could there do no mighty Work, ſave that he laid his Hands upon a few ſick Folk, and healed them. And he marvelled becauſe of their Unbelief. And he went round about the Villages, teaching. St. MARK vi.

SECT. XLVIII. And he called unto him the Twelve, and began to ſend them forth by two and two, and gave them Power over unclean Spirits. St. MARK vi.

And he commanded them, ſaying, Go not into the Way of the Gentiles, and into any City of the *Samaritans* enter ye not. But go rather to the loſt

Sheep of the Houſe of *Iſrael*. And as ye go, preach, ſaying, The Kingdom of Heaven is at hand. Heal the ſick, cleanſe the Lepers, raiſe the Dead, caſt out Devils: freely ye have received, freely give. Provide neither Gold, nor Silver, nor Braſs in your Purſes: nor Scrip for your Journey, neither two Coats, neither Shoes, nor yet Staves: (for the Workman is worthy of his Meat.) And into whatſoever City or Town ye ſhall enter, enquire who in it is worthy, and there abide till ye go thence.

And when ye come into an Houſe, ſalute it. And if the Houſe be worthy, let your Peace come upon it: but if it be not worthy, let your Peace return to you. And whoſoever ſhall not receive you, nor hear your Words; when ye depart out of that Houſe or City, ſhake off the Duſt of your Feet. Verily I ſay unto you, It ſhall be more tolerable for the Land of *Sodom* and *Gomorrha* in the Day of Judgment, than for that City. Behold, I ſend you forth as Sheep in the Midſt of Wolves: be ye therefore

wiſe

wiſe as Serpents, and harmleſs as Doves. But beware of Men, for they will deliver you up to the Councils, and they will ſcourge you in their Synagogues. And ye ſhall be brought before Governors and Kings for my Sake, for a Teſtimony againſt them, and the Gentiles.

But when they deliver you up, take no Thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame Hour what ye ſhall ſpeak. For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you. And the Brother ſhall deliver up the Brother to Death, and the Father the Child: and the Children ſhall riſe up againſt their Parents, and cauſe them to be put to death. And ye ſhall be hated of all Men for my Name's Sake: but he that endureth to the End, ſhall be ſaved. But when they perſecute you in this City, flee ye into another: for verily I ſay unto you, Ye ſhall not have gone over the Cities of *Iſrael* till the Son of Man be come. The Diſciple is not above his Maſter, nor the Servant above his Lord. It is enough for the Diſciple that

that he be as his Maſter, and the Servant as his Lord: if they have called the Maſter of the Houſe *Beelzebub*, how much more ſhall they call them of his Houſhold?

Fear them not therefore: for there is nothing covered, that ſhall not be revealed; and hid that ſhall not be known. What I tell you in Darkneſs, that ſpeak ye in Light: and what ye hear in the Ear, that preach ye upon the Houſe-tops. And fear not them which kill the Body: but are not able to kill the Soul: but rather fear him which is able to deſtroy both Soul and Body in Hell. Are not two Sparrows ſold for a Farthing? and one of them ſhall not fall on the Ground without your Father. But the very Hairs of your Head are all numbered. Fear ye not therefore, ye are of more Value than many Sparrows.

Whoſoever therefore ſhall confeſs me before Men, him will I confeſs alſo before my Father which is in Heaven. But whoſoever ſhall deny me before Men, him will I alſo deny before my Father which is in Heaven. Think not

that

that I am come to ſend Peace on Earth: I came not to ſend Peace, but a Sword. For I am come to ſet a Man at Variance againſt his Father, and the Daughter againſt her Mother, and the Daughter-in-law againſt her Mother-in-law. And a Man's Foes ſhall be they of his own Houſhold. He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me. And he that taketh not his Croſs, and followeth after me, is not worthy of me. He that findeth his Life, ſhall loſe it: and he that loſeth his Life for my Sake, ſhall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me. He that receiveth a Prophet in the Name of a Prophet, ſhall receive a Prophet's Reward; and he that receiveth a righteous Man in the Name of a righteous Man, ſhall receive a righteous Man's Reward. And whoſoever ſhall give to drink unto one of theſe little Ones, a Cup of cold Water only, in the Name of a Diſciple, verily

verily I ſay unto you, he ſhall in no wiſe loſe his Reward. St. MATTHEW x.

And they went out, and preached that Men ſhould repent. And they caſt out many Devils, and anointed with Oil many that were ſick, and healed them. St. MARK vi.

SECT. XLIX. Now *Herod* the Tetrarch heard of all that was done by him: and he was perplexed, becauſe that it was ſaid of ſome, that *John* was riſen from the Dead: and of ſome, that *Elias* had appeared; and of others, that one of the old Prophets was riſen again. St. LUKE ix.

For *Herod* had laid hold on *John*, and bound him, and put him in Priſon for *Herodias* Sake, his Brother *Philip*'s Wife. For *John* ſaid unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the Multitude, becauſe they counted him as a Prophet. But when *Herod*'s Birth-day was kept, the Daughter of *Herodias* danced before them, and pleaſed *Herod*. Whereupon he promiſed with

with an Oath, to give her whatſoever ſhe would aſk. And ſhe, being before inſtructed of her Mother, ſaid, Give me here *John* Baptiſt's Head in a Charger.

And the King was ſorry: nevertheleſs for the Oath's Sake, and them which ſat with him at Meat, he commanded it to be given her. And he ſent and beheaded *John* in the Priſon. And his Head was brought in a Charger, and given to the Damſel: and ſhe brought it to her Mother. And his Diſciples came, and took up the Body, and buried it, and went and told *Jeſus*. St. MATTHEW xiv.

SECT. L. And the Apoſtles, when they were returned, told him all that they had done. St. LUKE ix.

After theſe Things, *Jeſus* went over the Sea of *Galilee*, which is the Sea of *Tiberias*. And a great Multitude followed him, becauſe they ſaw his Miracles which he did on them that were diſeaſed. And *Jeſus* went up into a Mountain, and there he ſat with his Diſciples. And the Paſſover, a Feaſt of the Jews, was nigh. When *Jeſus* then lift

lift up his Eyes, and ſaw a great Company come unto him, he ſaith unto *Philip*, Whence ſhall we buy Bread, that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do.) *Philip* anſwered him, Two hundred Penny-worth of Bread is not ſufficient for them, that every one of them may take a little. One of his Diſciples, *Andrew*, *Simon-Peter*'s Brother, ſaith unto him, There is a Lad here, which hath five Barley-Loaves, and two ſmall Fiſhes: but what are they among ſo many? And *Jeſus* ſaid, Make the Men ſit down. Now there was much Graſs in the Place.

So the Men ſat down, in Number about five Thouſand. And *Jeſus* took the Loaves, and when he had given Thanks, he diſtributed to the Diſciples, and the Diſciples to them that were ſat down; and likewiſe of the Fiſhes as much as they would. When they were filled, he ſaid unto his Diſciples, Gather up the Fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled

twelve

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Miracle of the five Loaves and two Fishes

welve Baſkets with the Fragments of he five Barley Loaves, which remained over and above, unto them that had eaten. Then thoſe Men, when they had ſeen the Miracle that *Jeſus* did, ſaid, This is of a Truth that Prophet that ſhould come into the World. St. JOHN vi.

SECT. LI. When *Jeſus* therefore perceived that they would come and take him by Force, to make him a King, he departed again into a Mountain himſelf alone. And when Even was now come, his Diſciples went down unto the Sea; and entered into a Ship, and went over the Sea towards *Capernaum*: and it was now dark, and *Jeſus* was not come to them. And the Sea aroſe, by Reaſon of a great Wind that blew. So when they had rowed about five and twenty or thirty Furlongs, they ſee *Jeſus* walking on the Sea, and drawing nigh unto the Ship: and they were afraid. But he ſaith unto them, It is I, be not afraid. Then they willingly received him into the Ship: and immediately

diately the Ship was at the Land whither they went.

The Day following, when the People which ſtood on the other Side of the Sea, ſaw that there was no other Boat there, ſave that one whereinto his Diſciples were entered, and that *Jeſus* went not with his Diſciples into the Boat, but that his Diſciples were gone away alone, (howbeit there came other Boats from *Tiberias*, nigh unto the Place where they did eat Bread, after that the Lord had given Thanks.) When the People therefore ſaw that *Jeſus* was not there, neither his Diſciples, they alſo took Shipping, and came to *Capernaum*, ſeeking for *Jeſus*.

And when they had found him on the other Side of the Sea, they ſaid unto him, Rabbi, when cameſt thou hither? *Jeſus* anſwered them and ſaid, Verily verily I ſay unto you, ye ſeek me, not becauſe ye ſaw the Miracles, but becauſe ye did eat of the Loaves, and were filled. Labour not for the Meat which periſheth, but for that Meat which endureth

dureth unto everlaſting Life, which the Son of Man ſhall give unto you: for him hath God the Father ſealed. Then ſaid they unto him, What ſhall we do, that we might work the Works of God? *Jeſus* anſwered and ſaid unto them, This is the Work of God, that ye believe on him whom he hath ſent.

They ſaid therefore unto him, What Sign ſheweſt thou then, that we may ſee, and believe thee? what doſt thou work? Our Fathers did eat Manna in the Deſert; as it is written, He gave them Bread from Heaven to eat. Then *Jeſus* ſaid unto them, Verily verily I ſay unto you, *Moſes* gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven. For the Bread of God is he which cometh down from Heaven, and giveth Life unto the World. Then ſaid they unto him, Lord, evermore give us this Bread. And *Jeſus* ſaid unto them, I am the Bread of Life: he that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt. But I ſay unto you, that ye alſo have ſeen me,

and believe not. All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out. For I came down from Heaven, not to do mine own Will, but the Will of him that ſent me. And this is the Father's Will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day. And this is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting Life: and I will raiſe him up at the laſt Day.

The Jews then murmured at him, becauſe he ſaid, I am the Bread which came down from Heaven. And they ſaid, Is not this *Jeſus* the Son of *Joſeph*, whoſe Father and Mother we know? how is it then that he ſaith, I came down from Heaven? *Jeſus* therefore anſwered and ſaid unto them, Murmur not among your ſelves. No Man can come to me, except the Father which hath ſent me draw him: and I will raiſe him up at the laſt Day. It is written in the Prophets, And they ſhall be all taught

of

of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any Man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father. Verily verily I ſay unto you, He that believeth on me hath everlaſting Life. I am that Bread of Life. Your Fathers did eat Manna in the Wilderneſs, and are dead. This is the Bread which cometh down from Heaven, that a Man may eat thereof, and not die. I am the living Bread, which came down from Heaven: if any Man eat of this Bread, he ſhall live for ever: and the Bread that I will give, is my Fleſh, which I will give for the Life of the World.

The Jews therefore ſtrove among themſelves, ſaying, How can this Man give us his Fleſh to eat? Then *Jeſus* ſaid unto them, Verily verily I ſay unto you, Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you. Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life, and I will raiſe him up at the laſt Day. For my Fleſh is Meat indeed,

and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me. This is that Bread which came down from Heaven: not as your Fathers did eat Manna, and are dead: he that eateth of this Bread, shall live for ever.

These Things said he in the Synagogue, as he taught in *Capernaum*. Many therefore of his Disciples, when they had heard this, said, This an hard Saying, who can hear it? When *Jesus* knew in himself, that his Disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the Flesh profiteth nothing: the Words that I speak unto you, they are Spirit, and they are Life. But there are some of you that believe not. For *Jesus* knew from the Beginning, who they were that believed not, and who should betray him. And he said, Therefore said I unto

unto you, that no Man can come unto me, except it were given unto him of my Father.

From that Time many of his Diſciples went back, and walked no more with him. Then ſaid *Jeſus* unto the Twelve, Will ye alſo go away? Then *Simon-Peter* anſwered him, Lord, to whom ſhall we go? thou haſt the Words of eternal Life. And we believe, and are ſure that thou art that Chriſt the Son of the living God. *Jeſus* anſwered them, Have not I choſen you Twelve, and one of you is a Devil? He ſpake of *Judas Iſcariot* the Son of *Simon*: for he it was that ſhould betray him, being one of the Twelve. St. JOHN vi.

SECT. LII. Then came to *Jeſus* Scribes and Phariſees, which were of *Jeruſalem*, ſaying, Why do thy Diſciples tranſgreſs the Tradition of the Elders? for they waſh not their Hands when they eat Bread? But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the Commandment of God by your Tradition? For God commanded, ſaying, Honour thy Father and Mother:

and, he that curſeth Father or Mother, let him die the Death. But ye ſay, Whoſoever ſhall ſay to his Father or his Mother, It is a Gift by whatſoever thou mighteſt be profited by me, and honour not his Father or his Mother, he ſhall be free. Thus have ye made the Commandment of God of none Effect by your Tradition. Ye Hypocrites, well did *Eſaias* propheſy of you, ſaying, This People draweth nigh unto me with their Mouths, and honoureth me with their Lips: but their Heart is far from me. But in vain they do worſhip me, teaching for Doctrines the Commandments of Men.

And he called the Multitude, and ſaid unto them, Hear and underſtand. Not that which goeth into the Mouth defileth the Man: but that which cometh out of the Mouth, this defileth a Man. Then came his Diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this Saying? But he anſwered and ſaid, Every Plant which my heavenly Father hath not planted, ſhall be rooted up. Let them

them alone: they be blind Leaders of the Blind. And if the Blind lead the Blind, both ſhall fall into the Ditch.

Then anſwered *Peter*, and ſaid unto him, Declare unto us this Parable. And *Jeſus* ſaid, Are ye alſo yet without Underſtanding? Do not ye yet underſtand, that whatſoever entereth in at the Mouth, goeth into the Belly, and is caſt out into the Draught? But thoſe Things which proceed out of the Mouth, come forth from the Heart, and they defile the Man. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, falſe Witneſs, Blaſphemies. Theſe are the Things which defile a Man: but to eat with unwaſhen Hands, defileth not a Man. St. MATTHEW xv.

SECT. LIII. Then *Jeſus* went thence, and departed into the Coaſts of *Tyre* and *Sidon*. And behold, a Woman of *Canaan* came out of the ſame Coaſts, and cried unto him, ſaying, Have Mercy on me, O Lord, thou Son of *David*; my Daughter is grievouſly vexed with a Devil. But he anſwered her not a Word. And

his Diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt Sheep of the Houſe of *Iſrael*. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the Childrens Bread, and to caſt it to Dogs. And ſhe ſaid, Truth, Lord: yet the Dogs eat of the Crumbs which fall from their Maſter's Table. Then *Jeſus* anſwered and ſaid unto her, O Woman, great is thy Faith: be it unto thee even as thou wilt. And her Daughter was made whole from that very Hour. St. MATTHEW xv.

SECT. LIV. And again, departing from the Coaſts of *Tyre* and *Sidon*, he came unto the Sea of *Galilee*, through the Midſt of the Coaſts of *Decapolis*. And they bring unto him one that was deaf, and had an Impediment in his Speech: and they beſeech him to put his Hand upon him. And he took him aſide from the Multitude, and put his Fingers into his Ears, and he ſpit, and touched his Tongue. And looking up

to

to Heaven, he ſighed, and ſaid unto him, Ephphatha, that is, Be opened. And ſtraightway, his Ears were opened, and the String of his Tongue was looſed, and he ſpake plain. And he charged them, that they ſhould tell no Man: But the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all Things well: he maketh both the Deaf to hear, and the Dumb to ſpeak. St. MARK vii.

SECT. LV. Then *Jeſus* called his Diſciples unto him, and ſaid, I have Compaſſion on the Multitude, becauſe they continue with me now three Days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the Way. And his Diſciples ſay unto him, Whence ſhould we have ſo much Bread in the Wilderneſs, as to fill ſo great a Multitude? And *Jeſus* ſaith unto them, How many Loaves have ye? And they ſaid, Seven, and a few little Fiſhes. And he commanded the Multitude to ſit down on the Ground. And he took the ſeven Loaves and the Fiſhes,

Fiſhes, and gave Thanks, and brake them, and gave to his Diſciples, and the Diſciples to the Multitude. And they did all eat, and were filled: and they took up of the broken Meat that was left, ſeven Baſkets full. And they that did eat, were four thouſand Men, beſides Women and Children. And he ſent away the Multitude, and took Ship, and came into the Coaſts of *Magdala*. St. MATTHEW xv.

SECT. LVI. And the Phariſees came forth, and began to queſtion with him, ſeeking of him a Sign from Heaven, tempting him. And he ſighed deeply in his Spirit, and ſaid, Why doth this Generation ſeek after a Sign? Verily I ſay unto you, There ſhall no Sign be given to this Generation. And he left them, and entering into the Ship again, departed to the other Side.

Now the Diſciples had forgotten to take Bread, neither had they in the Ship with them more than one Loaf. And he charged them, ſaying, Take heed, beware of the Leaven of the Phariſees, and of the Leaven of *Herod*. And they reaſoned

reaſoned among themſelves, ſaying, It is becauſe we have no Bread. And when *Jeſus* knew it, he ſaid unto them, Why reaſon ye, becauſe ye have no Bread? perceive ye not yet, neither underſtand? have ye your Heart yet hardened? Having Eyes, ſee ye not? and having Ears, hear ye not? and do ye not remember? When I brake the five Loaves among five Thouſand, how many Baſkets full of Fragments took ye up? They ſay unto him, Twelve. And when the ſeven among four Thouſand, how many Baſkets full of Fragments took ye up? And they ſaid, Seven. St. MARK viii.

How is it that ye do not underſtand, that I ſpeak it not to you concerning Bread, that ye ſhould beware of the Leaven of the Phariſees, and of the Sadduces? Then underſtood they how that he bade them not beware of the Leaven of Bread, but of the Doctrine of the Phariſees, and of the Sadduces. St. MATTHEW xvi.

SECT. LVII. And he cometh to *Bethſaida*, and they bring a blind Man unto him, and beſought him to touch him. And he took the blind Man by the

the Hand, and led him out of the Town; and when he had ſpit on his Eyes, and put his Hands upon him, he aſked him if he ſaw ought? And he looked up, and ſaid, I ſee Men as Trees, walking. After that, he put his Hands again upon his Eyes, and made him look up: and he was reſtored, and ſaw every Man clearly. And he ſent him away to his Houſe, ſaying, Neither go into the Town, nor tell it to any in the Town.

And *Jeſus* went out, and his Diſciples, into the Towns of *Ceſarea Philippi*: and by the Way he aſked his Diſciples, ſaying unto them, Whom do Men ſay that I am? And they anſwered, *John* the Baptiſt: but ſome ſay, *Elias*; and others, one of the Prophets. St. MARK viii.

He ſaith unto them, But whom ſay ye that I am? And *Simon-Peter* anſwered and ſaid, Thou art Chriſt the Son of the living God. And *Jeſus* anſwered and ſaid unto him, Bleſſed art thou *Simon-Bar-jona*: for Fleſh and Blood hath not revealed it unto thee, but my Father which is in Heaven. And I ſay alſo unto thee, that thou art

Peter,

Peter, and upon this Rock I will build my Church: and the Gates of Hell ſhall not prevail againſt it. And I will give unto thee the Keys of the Kingdom of Heaven: and whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven: and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven. Then charged he his Diſciples that they ſhould tell no Man that he was Jeſus the Chriſt. St. MATTHEW xvi.

SECT. LVIII. From that Time forth began *Jeſus* to ſhew unto his Diſciples, how that he muſt go unto *Jeruſalem*, and ſuffer many Things of the Elders, and Chief-Prieſts and Scribes, and be killed, and be raiſed again the third Day. Then *Peter* took him, and began to rebuke him, ſaying, Be it far from thee, Lord; this ſhall not be unto thee. But he turned, and ſaid unto *Peter*, Get thee behind me, Satan, thou art an Offence unto me: for thou ſavoureſt not the Things that be of God, but thoſe that be of Men.

Then ſaid *Jeſus* unto his Diſciples, If any Man will come after me, let him deny

deny himſelf, and take up his Croſs, and follow me. For whoſoever will ſave his Life, ſhall loſe it: and whoſoever will loſe his Life for my Sake, ſhall find it. For what is a Man profited, if he ſhall gain the whole World, and loſe his own Soul? or what ſhall a Man give in Exchange for his Soul? For the Son of Man ſhall come in the Glory of his Father, with his Angels; and then he ſhall reward every Man according to his Works. Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of Death, till they ſee the Son of Man coming in his Kingdom. St. MATTHEW xvi.

SECT. LIX. And it came to paſs about an eight Days after theſe Sayings, he took *Peter*, and *John*, and *James*, and went up into a Mountain to pray. And as he prayed, the Faſhion of his Countenance was altered, and his Raiment was white and gliſtering. And behold, there talked with him two Men, which were *Moſes* and *Elias*: who appeared in Glory, and ſpake of his Deceaſe, which he ſhould accompliſh at *Jeru-*

Jeruſalem. But *Peter*, and they that were with him, were heavy with Sleep: and when they were awake, they ſaw his Glory, and the two Men that ſtood with him. And it came to paſs, as they departed from him, *Peter* ſaid unto *Jeſus*, Maſter, it is good for us to be here; and let us make three Tabernacles, one for thee, and one for *Moſes*, and one for *Elias*; not knowing what he ſaid. While he thus ſpake, there came a Cloud, and overſhadowed them: and they feared as they entered into the Cloud. And there came a Voice out of the Cloud, ſaying, This is my beloved Son, hear him. St. LUKE ix.

And ſuddenly, when they had looked round about, they ſaw no Man any more, ſave *Jeſus* only with themſelves. And as he came down from the Mountain, he charged them that they ſhould tell no Man what Things they had ſeen, till the Son of Man were riſen from the dead. And they kept that Saying with themſelves, queſtioning one with another what the Riſing from the dead ſhould mean. And they aſked him, ſaying, Why

Why ſay the Scribes that *Elias* muſt firſt come? And he anſwered and told them *Elias* verily cometh firſt, and reſtoreth all Things, and how it is written of the Son of Man, that he muſt ſuffer many Things, and be ſet at nought. But I ſay unto you, that *Elias* is indeed come, and they have done unto him whatſoever they liſted, as it is written of him. See MARK ix.

SECT. LX. And when he came to his Diſciples, he ſaw a great Multitude about them, and the Scribes queſtioning with them. And ſtraightway all the People, when they beheld him were greatly amazed, and running to him, ſaluted him. And he aſked the Scribes, What queſtion ye with them? And one of the Multitude anſwered and ſaid, Maſter, I have brought unto thee my Son, which hath a dumb Spirit: and wherſoever he taketh him, he teareth him; and he foameth and gnaſheth with his Teeth, and pineth away: and I ſpake to thy Diſciples, that they ſhould caſt him out, and they could not.

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He answered him, and saith, O faithless Generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the Spirit tare him, and he fell on the Ground, and wallowed foaming. And he asked his Father, How long is it ago since this came unto him? And he said, Of a Child: And oft times it hath cast him into the Fire, and into the Water, to destroy him: but if thou canst do any Thing, have Compassion on us, and help us. *Jesus* said unto him, If thou canst believe, all Things are possible to him that believeth. And straightway the Father of the Child cried out, and said with Tears, Lord, I believe, help thou mine Unbelief.

When *Jesus* saw that the People came running together, he rebuked the foul Spirit, saying unto him, Thou dumb and deaf Spirit, I charge thee, come out of him, and enter no more into him. And the Spirit cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead.

But *Jesus* took him by the Hand, and lifted him up, and he arose. And when he was come into the House, his Disciples asked him privately, Why could not we cast him out? And he said unto them, This Kind can come forth by nothing, but by Prayer and Fasting. St MARK ix.

SECT. LXI. And while they abode in *Galilee*, *Jesus* said unto them, The Son of Man shall be betrayed into the Hands of Men: and they shall kill him, and the third Day he shall be raised again: and they were exceeding sorry. And when they were come to *Capernaum*, they that received Tribute-money, came to *Peter*, and said, Doth not your Master pay Tribute? He saith, Yes. And when he was come into the House, *Jesus* prevented him, saying, What thinkest thou, *Simon?* of whom do the Kings of the Earth take Custom or Tribute? of their own Children, or of Strangers? *Peter* saith unto him, Of Strangers. *Jesus* saith unto him, Then are the Children free. Notwithstanding, lest we should offend them, go thou

to the Sea, and caſt an Hook, and take up the Fiſh that firſt cometh up: and when thou haſt opened his Mouth, thou ſhalt find a Piece of Money: that take, and give unto them for me and thee. At the ſame time came the Diſciples unto *Jeſus*, ſaying, Who is the greateſt in the Kingdom of Heaven? St. MATTHEW xvii and xviii.

And he ſat down, and called the Twelve, and ſaith unto them, If any Man deſire to be firſt, the ſame ſhall be laſt of all, and Servant of all. St. MARK ix.

And *Jeſus* called a little Child unto him, and ſet him in the Midſt of them, and ſaid, Verily I ſay unto you, except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven. Whoſoever therefore ſhall humble himſelf as this little Child, the ſame is greateſt in the Kingdom of Heaven. And whoſo ſhall receive one ſuch little Child in my Name, receiveth me. But whoſo ſhall offend one of theſe little Ones which believe in me, it were better for him that a

Milſtone were hanged about his Neck, and that he were drowned in the Depth of the Sea. St. MATTHEW xviii.

SECT. LXII. And *John* anſwered him, ſaying, Maſter, we ſaw one caſting out Devils in thy Name, and he followeth not us; and we forbad him, becauſe he followeth not us. But *Jeſus* ſaid, Forbid him not: for there is no Man which ſhall do a Miracle in my Name, that can lightly ſpeak evil of me. For he that is not againſt us, is on our Part. For whoſoever ſhall give you a Cup of Water, to drink, in my Name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his Reward. St. MARK ix.

Wo unto the World becauſe of Offences: for it muſt needs be that Offences come: but wo to that Man by whom the Offence cometh. Wherefore, if thy Hand or thy Foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into Life halt or maimed, rather than having two Hands or two Feet, to be caſt into everlaſting Fire. And if thine Eye of-

fend thee, pluck it out, and caſt it from thee: it is better for thee to enter into Life with one Eye, rather than having two Eyes to be caſt into Hell-Fire. St. MATTHEW xviii.

Where the Worm dieth not, and the Fire is not quenched. St. MARK ix.

Take heed that ye deſpiſe not one of theſe little Ones; for I ſay unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven. For the Son of Man is come to ſave that which was loſt. How think ye? if a Man have an hundred Sheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the Mountains, and ſeeketh that which is gone aſtray? And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that Sheep, than of the ninety and nine which went not aſtray. Even ſo it is not the Will of your Father which is in Heaven, that one of theſe little Ones ſhould periſh.

Moreover if thy Brother ſhall treſpaſs againſt thee, go and tell him his Fault

between thee and him alone: if he ſhall hear thee, thou haſt gained thy Brother. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witneſſes every Word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an Heathen Man and a Publican.

Verily I ſay unto you, Whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven: and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven. Again I ſay unto you, that if two of you ſhall agree on Earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in Heaven. For where two or three are gathered together in my Name, there am I in the Midſt of them. Then came *Peter* to him, and ſaid, Lord, how oft ſhall my Brother ſin againſt me, and I forgive him? till ſeven Times? *Jeſus* ſaith unto him, I ſay not unto thee, until

until ſeven Times: but, until ſeventy times Seven.

Therefore is the Kingdom of Heaven likened unto a certain King, which would take account of his Servants. And when he had begun to reckon, one was brought unto him, which owed him ten thouſand Talents. But foraſmuch as he had not to pay, his Lord commanded him to be ſold, and his Wife and Children, and all that he had, and Payment to be made. The Servant therefore fell down, and worſhipped him, ſaying, Lord, have Patience with me, and I will pay thee all. Then the Lord of that Servant was moved with Compaſſion, and looſed him, and forgave him the Debt.

But the ſame Servant went out, and found one of his Fellow-Servants, which owed him an hundred Pence: and he laid Hands on him, and took him by the Throat, ſaying, Pay me that thou oweſt. And his Fellow-Servant fell down at his Feet, and beſought him, ſaying, Have Patience with me, and I will pay thee all. And he would not:

but went and caſt him into Priſon till he ſhould pay the Debt. So when his Fellow-Servants ſaw what was done, they were very ſorry, and came and told unto their Lord all that was done.

Then his Lord, after that he had called him, ſaid unto him, O thou wicked Servant, I forgave thee all that Debt, becauſe thou deſiredeſt me: Shouldeſt not thou alſo have had Compaſſion on thy Fellow-Servant, even as I had Pity on thee? And his Lord was wroth, and delivered him to the Tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your Hearts forgive not every one his Brother their Treſpaſſes. St. MATTHEW xviii.

SECT. LXIII. And it came to paſs, when the Time was come that he ſhould be received up, he ſtedfaſtly ſet his Face to go to *Jeruſalem*, and ſent Meſſengers before his Face: and they went and entered into a Village of the *Samaritans* to make ready for him. And they did not receive him, becauſe his Face was

as

as tho' he would go to *Jeruſalem*. And when his Diſciples, *James* and *John* ſaw this, they ſaid, Lord, wilt thou that we command Fire to come down from Heaven, and conſume them, even as *Elias* did? But he turned and rebuked them, and ſaid, Ye know not what Manner of Spirit ye are of. For the Son of Man is not come to deſtroy Mens Lives, but to ſave them. And they went to another Village.

And it came to paſs that as they went in the Way, a certain Man ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt. And *Jeſus* ſaid unto him, Foxes have Holes, and Birds of the Air have Neſts, but the Son of Man hath not where to lay his Head. And he ſaid unto another, Follow me: But he ſaid, Lord, ſuffer me firſt to go and bury my Father. *Jeſus* ſaid unto him, Let the Dead bury their Dead; but go thou and preach the Kingdom of God. And another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewel which are at home at my Houſe. And *Jeſus* ſaid unto him,

No

No Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God. St. LUKE ix.

SECT. LXIV. After these Things, the Lord appointed other Seventy also, and sent them two and two before his Face into every City, and Place, whither he himself would come. Therefore said he unto them, the Harvest truly is great, but the Labourers are few: pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest. Go your Ways: behold, I send you forth as Lambs among Wolves. Carry neither Purse, nor Scrip, nor Shoes: and salute no Man by the Way. And into whatsoever House ye enter, first say, Peace be to this House. And if the Son of Peace be there, your Peace shall rest upon it: if not, it shall turn to you again. And in the same House remain, eating and drinking such Things as they give: for the Labourer is worthy of his Hire. Go not from House to House.

And into whatsoever City ye enter, and they receive you, eat such Things

as

as are ſet before you. And heal the Sick that are therein, and ſay unto them, The Kingdom of God is come nigh unto you. But into whatſoever City ye enter, and they receive you not, go your ways out into the Streets of the ſame, and ſay, Even the very Duſt of your City which cleaveth on us, we do wipe off againſt you: notwithſtanding, be ye ſure of this, that the Kingdom of God is come nigh unto you. But I ſay unto you, that it ſhall be more tolerable in that Day for *Sodom*, than for that City.

Wo unto thee, *Chorazin*, wo unto thee, *Bethſaida*: for if the mighty Works had been done in *Tyre* and *Sidon*, which have been done in you, they had a great while ago repented, ſitting in Sackcloth and Aſhes. But it ſhall be more tolerable for *Tyre* and *Sidon* at the Judgment, than for you. And thou, *Capernaum*, which art exalted to Heaven, ſhalt be thruſt down to Hell. He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me: and he

he that deſpiſeth me, deſpiſeth him that ſent me.

And the Seventy returned again with Joy, ſaying, Lord, even the Devils are ſubject unto us thro' thy Name. And he ſaid unto them, I beheld Satan as Lightning, fall from Heaven. Behold, I give unto you Power to tread on Serpents and Scorpions, and over all the Power of the Enemy; and nothing ſhall by any Means hurt you. Notwithſtanding in this rejoice not, that the Spirits are ſubject unto you: but rather rejoice, becauſe your Names are written in Heaven. In that Hour *Jeſus* rejoiced in Spirit, and ſaid, I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them unto Babes: even ſo, Father, for ſo it ſeemed good in thy Sight.

All Things are delivered to me of my Father: and no Man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. St. LUKE x.

Come

5 AP 58

The good Samaritan.

Come unto me, all ye that labour, and are heavy laden, and I will give you Reſt. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart: and ye ſhall find Reſt unto your Souls. For my Yoke is eaſy, and my Burden is light. St. MATTHEW xi.

SECT. LXV. And behold, a certain Lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal Life? He ſaid unto him, What is written in the Law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto *Jeſus*, And who is my Neighbour?

And *Jeſus* anſwering, ſaid, A certain Man went down from *Jeruſalem* to *Jericho*, and fell among Thieves, which ſtripped him of his Raiment, and wounded him, and departed, leaving him

him half dead. And by chance there came down a certain Prieſt that Way; and when he ſaw him, he paſſed by on the other Side. And likewiſe a Levite, when he was at the Place, came and looked on him, and paſſed by on the other Side. But a certain *Samaritan*, as he journeyed, came where he was; and when he ſaw him, he had Compaſſion on him, and went to him, and bound up his wounds, pouring in Oil and Wine, and ſet him on his own Beaſt, and brought him to an Inn, and took care of him. And on the Morrow, when he departed, he took out two Pence, and gave them to the Hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou, was Neighbour unto him that fell among the Thieves? And he ſaid, He that ſhewed Mercy on him. Then ſaid *Jeſus* unto him, Go, and do thou likewiſe. St. LUKE X.

SECT. LXVI. And as he ſpake, a certain Phariſee beſought him to dine with

with him: and he went in, and ſat down to Meat. And when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before Dinner. And the Lord ſaid unto him, Now do ye Phariſees make clean the Outſide of the Cup and the Platter: but your inward Part is full of Ravening and Wickedneſs. Ye Fools, did not he that made that which is without, make that which is within alſo? But rather give Alms of ſuch Things as ye have: and behold, all Things are clean unto you. But Wo unto you, Phariſees: for ye tithe Mint, and Rue, and all Manner of Herbs, and paſs over Judgment and the Love of God: theſe ought ye to have done, and not to leave the other undone. Wo unto you, Phariſees: for ye love the uppermoſt Seats in the Synagogues, and Greetings in the Markets. Wo unto you, Scribes and Phariſees, Hypocrites: for ye are as Graves which appear not, and the Men that walk over them, are not aware of them.

Then anſwered one of the Lawyers, and ſaid unto him, Maſter, thus ſaying, thou

thou reproacheſt us alſo. And he ſaid, Wo unto you alſo, ye Lawyers: for ye lade Men with Burdens grievous to be borne, and ye yourſelves touch not the Burdens with one of your Fingers. Wo unto you: for ye build the Sepulchres of the Prophets, and your Fathers killed them. Truly ye bear witneſs that ye allow the Deeds of your Fathers: for they indeed killed them, and ye build their Sepulchres. Therefore alſo ſaid the Wiſdom of God, I will ſend them Prophets and Apoſtles, and ſome of them they ſhall ſlay and perſecute: That the Blood of all the Prophets, which was ſhed from the Foundation of the World, may be required of this Generation; from the Blood of *Abel* unto the Blood of *Zacharias*, which periſhed between the Altar and the Temple: verily I ſay unto you, it ſhall be required of this Generation. Wo unto you, Lawyers: for ye have taken away the Key of Knowledge: ye entered not in your ſelves, and them that were entering in, ye hindered. And as he ſaid theſe Things unto them, the Scribes and the Phariſees

ſees began to urge him vehemently, and to provoke him to ſpeak of many Things: laying wait for him, and ſeeking to catch ſomething out of his Mouth, that they might accuſe him. St. LUKE xi.

And one of the Company ſaid unto him, Maſter, ſpeak to my Brother, that he divide the Inheritance with me. And he ſaid unto him, Man, who made me a Judge or a Divider over you? And he ſaid unto them, Take heed, and beware of Covetouſneſs: for a Man's Life conſiſteth not in the Abundance of the Things which he poſſeſſeth.

And he ſpake a Parable unto them, ſaying, The Ground of a certain rich Man brought forth plentifully. And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no Room where to beſtow my Fruits? And he ſaid, This will I do: I will pull down my Barns, and build greater; and there will I beſtow all my Fruits and my Goods. And I will ſay to my Soul, Soul, thou haſt much Goods laid up for many Years; take thine Eaſe, eat, drink, and be

merry. But God said unto him, Thou Fool, this Night thy Soul shall be required of thee: then whose shall those Things be which thou hast provided? So is he that layeth up Treasure for himself, and is not rich towards God. St. LUKE xii.

SECT. LXVII. There were present at that Season, some that told him of the *Galileans*, whose Blood *Pilate* had mingled with their Sacrifices. And *Jesus* answering, said unto them, Suppose ye that these *Galileans* were Sinners above all the *Galileans*, because they suffered such Things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the Tower in *Siloam* fell, and slew them, think ye that they were Sinners above all Men that dwelt in *Jerusalem*? I tell you, Nay: but except ye repent, ye shall all likewise perish.

He spake also this Parable: A certain Man had a Fig-Tree planted in his Vineyard, and he came and sought Fruit thereon, and found none. Then said he unto the Dresser of his Vineyard, Behold,

Behold, these three Years I come seeking Fruit on this Fig-Tree, and find none: cut it down, why cumbereth it the Ground? And he answering, said unto him, Lord, let it alone this Year also, till I shall dig about it, and dung it: and if it bear Fruit, well: and if not, then after that thou shalt cut it down.

And he was teaching in one of the Synagogues on the Sabbath. And behold, there was a Woman which had a Spirit of Infirmity eighteen Years, and was bowed together, and could in no wise lift up her self. And when *Jesus* saw her, he called her to him, and said unto her, Woman, thou art loosed from thine Infirmity. And he laid his Hands on her: and immediately she was made straight, and glorified God. And the Ruler of the Synagogue answered with Indignation, because that *Jesus* had healed on the Sabbath-day, and said unto the People, There are six Days in which Men ought to work: in them therefore come and be healed, and not on the Sabbath-day. The Lord then

anſwered him, and ſaid, Thou Hypocrite, doth not each one of you on the Sabbath looſe his Ox or his Aſs from the Stall, and lead him away to Watering? And ought not this Woman, being a Daughter of *Abraham*, whom Satan hath bound, lo theſe eighteen Years, be looſed from this Bond on the Sabbath-day? And when he had ſaid theſe Things, all his Adverſaries were aſhamed: and all the People rejoiced for all the glorious Things that were done by him. St. LUKE xiii.

SECT. LXVIII. After theſe Things, *Jeſus* walked in *Galilee*: for he would not walk in *Jewry*, becauſe the Jews ſought to kill him. Now the Jews Feaſt of Tabernacles was at hand. His Brethren therefore ſaid unto him, Depart hence, and go into *Judea*, that thy Diſciples alſo may ſee the Works that thou doeſt. For there is no Man that doeth any thing in Secret, and he himſelf ſeeketh to be known openly: if thou do theſe Things, ſhew thy ſelf to the World. For neither did his Brethren believe in him. Then *Jeſus* ſaid unto them, My Time

Time is not yet come: but your Time is always ready. The World cannot hate you; but me it hateth, becauſe I teſtify of it, that the Works thereof are evil. Go ye up unto this Feaſt: I go not yet up unto this Feaſt, for my Time is not yet full come. When he had ſaid theſe Words unto them, he abode ſtill in *Galilee*. But when his Brethren were gone up, then went he alſo up unto the Feaſt, not openly, but as it were in Secret. Then the Jews ſought him at the Feaſt, and ſaid, Where is he? And there was much Murmuring among the People concerning him: for ſome ſaid, He is a good Man: others ſaid, Nay; but he deceiveth the People. Howbeit no Man ſpake openly of him, for Fear of the Jews.

Now about the Midſt of the Feaſt, *Jeſus* went up into the Temple, and taught. And the Jews marvelled, ſaying, How knoweth this Man Letters, having never learned? *Jeſus* anſwered them, and ſaid, My Doctrine is not mine, but his that ſent me. If any Man will do his Will, he ſhall know

of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf. He that ſpeaketh of himſelf, ſeeketh his own Glory: but he that ſeeketh his Glory that ſent him, the ſame is true, and no Unrighteouſneſs is in him. Did not *Moſes* give you the Law, and yet none of you keepeth the Law? Why go ye about to kill me? The People anſwered and ſaid, Thou haſt a Devil: Who goeth about to kill thee? *Jeſus* anſwered and ſaid unto them, I have done one Work and ye all marvel. *Moſes* therefore gave unto you Circumciſion (not becauſe it is of *Moſes*, but of the Fathers) and ye on the Sabbath-day circumcife a Man. If a Man on the Sabbath-day receive Circumciſion, that the Law of *Moſes* ſhould not be broken; are ye angry at me, becauſe I have made a Man every Whit whole on the Sabbath-day? Judge not according to the Appearance, but judge righteous Judgment.

Then ſaid ſome of them of *Jeruſalem*, Is not this he whom they ſeek to kill? But lo, he ſpeaketh boldly, and they ſay

ſay nothing unto him: do the Rulers know indeed that this is the very Chriſt? Howbeit we know this Man whence he is: but when Chriſt cometh, no Man knoweth whence he is. Then cried *Jeſus* in the Temple as he taught, ſaying, Ye both know me, and ye know whence I am: and I am not come of my ſelf, but he that ſent me is true, whom ye know not. But I know him, for I am from him, and he hath ſent me.

Then they ſought to take him: but no Man laid hands on him, becauſe his Hour was not yet come. And many of the People believed on him, and ſaid, When Chriſt cometh, will he do more Miracles than theſe which this Man hath done? The Phariſees heard that the People murmured ſuch Things concerning him: and the Phariſees and the Chief-Prieſts ſent Officers to take him. Then ſaid *Jeſus* unto them, Yet a little while am I with you, and then I go unto him that ſent me. Ye ſhall ſeek me and ſhall not find me: and where I am, thither ye cannot come.

Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the Diſperſed among the Gentiles, and teach the Gentiles? What Manner of Saying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find me: and where I am, thither ye cannot come? In the laſt Day, that great Day of the Feaſt, *Jeſus* ſtood and cried, ſaying, If any Man thirſt, let him come unto me, and drink. He that believeth on me as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of living Water. (But this ſpake he of the Spirit, which they that believe on him, ſhould receive: for the Holy Ghoſt was not yet given, becauſe that *Jeſus* was not yet glorified.)

Many of the People therefore when they heard this Saying, ſaid, Of a Truth this is the Prophet. Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of *Galilee?* Hath not the Scripture ſaid, That Chriſt cometh of the Seed of *David*, and out of the Town of *Bethlehem*, where *David* was? So there was a Diviſion among the People becauſe

becauſe of him. And ſome of them would have taken him; but no Man laid Hands on him. Then came the Officers to the Chief Prieſts and Phariſees: and they ſaid unto them, Why have ye not brought him? The Officers anſwered, Never Man ſpake like this Man.

Then anſwered them the Phariſees, Are ye alſo deceived? Have any of the Rulers, or of the Phariſees believed on him? But this People who knoweth not the Law are curſed. *Nicodemus* ſaith unto them, (he that came to *Jeſus* by Night, being one of them) Doth our Law judge any Man, before it hear him, and know what he doeth? They anſwered and ſaid unto him, Art thou alſo of *Galilee?* Search, and look: for out of *Galilee* ariſeth no Prophet. And every Man went unto his own Houſe. St. JOHN vii.

SECT. LXIX. *Jeſus* went into the Mount of *Olives:* and early in the Morning he came again into the Temple, and all the People came unto him; and he ſat down and taught them. And the Scribes and Phariſees brought unto him

him a Woman taken in Adultery; and when they had ſet her in the Midſt, they ſay unto him, Maſter, this Woman was taken in Adultery in the very Act. Now *Moſes* in the Law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou? This they ſaid, tempting him, that they might have to accuſe him. But *Jeſus* ſtooped down, and with his Finger wrote on the Ground, as tho' he heard them not. So when they continued aſking him, he lift up himſelf and ſaid unto them, He that is without Sin among you, let him firſt caſt a Stone at her. And again he ſtooped down, and wrote on the Ground.

And they which heard it, being convicted by their own Conſcience, went out one by one, beginning at the eldeſt, even unto the laſt: and *Jeſus* was left alone, and the Woman ſtanding in the Midſt. When *Jeſus* had lift up himſelf, and ſaw none but the Woman, he ſaid unto her, Woman, where are thoſe thine Accuſers? hath no Man condemned thee? She ſaid, No Man, Lord. And *Jeſus* ſaid unto her, Neither do I condemn

demn thee: go, and ſin no more. St. JOHN viii.

SECT. LXX. And it came to paſs, as he went into the Houſe of one of the chief Phariſees to eat Bread on the Sabbath-day, that they watched him. And behold, there was a certain Man before him which had the Dropſy. And *Jeſus* anſwering, ſpake unto the Lawyers and Phariſees, ſaying, Is it lawful to heal on the Sabbath-day? And they held their Peace. And he took him and healed him, and let him go: and anſwered them, ſaying, Which of you ſhall have an Aſs or an Ox fallen into a Pit, and will not ſtraightway pull him out on the Sabbath-day? And they could not anſwer him again to theſe Things.

And he put forth a Parable to thoſe which were bidden, when he marked how they choſe out the chief Rooms; ſaying unto them, When thou art bidden of any Man to a Wedding, ſit not down in the higheſt Room: leſt a more honourable Man than thou be bidden of him; and he that bade thee and him, come and ſay to thee, Give this Man place;

place; and thou begin with Shame to take the loweſt Room. But when thou art bidden, go and ſit down in the loweſt Room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: Then ſhalt thou have Worſhip in the Preſence of them that ſit at Meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

Then ſaid he alſo to him that bade him, When thou makeſt a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinſmen, nor thy rich Neighbours; leſt they alſo bid thee again, and a Recompence be made thee. But when thou makeſt a Feaſt, call the Poor, the Maimed, the Lame, the Blind: and thou ſhalt be bleſſed; for they cannot recompence thee: for thou ſhalt be recompenſed at the Reſurrection of the Juſt. And when one of them that ſat at Meat with him, heard theſe Things, he ſaid unto him, Bleſſed is he that ſhall eat Bread in the Kingdom of God.

Then

Then ſaid he unto him, A certain Man made a great Supper, and bade many: and ſent his Servant at Supper-time, to ſay to them that were bidden, Come, for all Things are now ready. And they all with one Conſent began to make excuſe. The firſt ſaid unto him, I have bought a Piece of Ground, and I muſt needs go and ſee it: I pray thee have me excuſed. And another ſaid, I have bought five Yoke of Oxen, and I go to prove them: I pray thee have me excuſed. And another ſaid, I have married a Wife, and therefore I cannot come. So that Servant came, and ſhewed his Lord theſe Things. Then the Maſter of the Houſe being angry, ſaid to his Servants, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind. And the Servant ſaid, Lord, it is done as thou haſt commanded, and yet there is Room. And the Lord ſaid unto the Servant, Go out into the Highways and Hedges, and compel them to come in, that my Houſe may be filled. For I ſay unto

unto you, that none of those Men which were bidden, shall taste of my Supper. St. LUKE xiv.

So those Servants went out into the Highways, and gathered together all as many as they found, both bad and good: and the Wedding was furnished with Guests. And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-Garment: and he saith unto him, Friend, how camest thou in hither, not having a Wedding-Garment? And he was speechless. Then said the King to the Servants, Bind him Hand and Foot, and take him away, and cast him into outer Darkness: there shall be Weeping and Gnashing of Teeth. For many are called, but few are chosen. St. MATTHEW xxii.

SECT. LXXI. And there went great Multitudes with him: and he turned, and said unto them, If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple. And whosoever doth not bear his Cross,

and

and come after me, cannot be my Disciple. For which of you intending to build a Tower, sitteth not down first, and counteth the Cost, whether he have sufficient to finish it? Lest haply after he have laid the Foundation, and is not able to finish it, all that behold it, begin to mock him, saying, This Man began to build, and was not able to finish.

Or what King going to make War against another King, sitteth not down first, and consulteth whether he be able with ten Thousand to meet him that cometh against him with twenty Thousand? Or else, while the other is yet a great Way off, he sendeth an Ambassage, and desireth Conditions of Peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my Disciple. Salt is good: but if the Salt have lost his Savour, wherewith shall it be seasoned? It is neither fit for the Land, nor yet for the Dunghill; but Men cast it out. He that hath Ears to hear, let him hear. St. LUKE xiv.

SECT.

SECT. LXXII. Then drew near unto him all the Publicans and Sinners for to hear him. And the Pharisees and Scribes murmured, saying, This Man receiveth Sinners, and eateth with them. And he spake this Parable unto them, saying, What Man of you having an hundred Sheep, if he lose one of them, doth not leave the ninety and nine in the Wilderness, and go after that which was lost, until he find it? And when he hath found it, he layeth it on his Shoulders, rejoicing. And when he cometh home, he calleth together his Friends and Neighbours, saying unto them, Rejoice with me, for I have found my Sheep which was lost. I say unto you, that likewise Joy shall be in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons, which need no Repentance.

Either what Woman having ten Pieces of Silver, if she lose one Piece, doth not light a Candle, and sweep the House, and seek diligently till she find it? And when she hath found it, she calleth her Friends and her Neighbours together, saying, Rejoice with me, for

I have found the Piece which I had loſt. Likewiſe I ſay unto you, There is Joy in the Preſence of the Angels of God over one Sinner that repenteth.

And he ſaid, a certain Man had two Sons: and the younger of them ſaid to his Father, Father, give me the Portion of Goods that falleth to me. And he divided unto them his Living. And not many Days after, the younger Son gathered all together, and took his Journey into a far Country, and there waſted his Subſtance with riotous Living. And when he had ſpent all, there aroſe a mighty Famine in that Land; and he began to be in Want. And he went and joined himſelf to a Citizen of that Country; and he ſent him into his Fields to feed Swine. And he would fain have filled his Belly with the Huſks that the Swine did eat: and no Man gave unto him. And when he came to himſelf, he ſaid, How many hired Servants of my Father's have Bread enough, and to ſpare, and I periſh with Hunger! I will ariſe, and go to my Father, and will ſay unto him, Father, I have ſinned

againſt Heaven, and before thee, an
am no more worthy to be called th
Son: make me as one of thy hired Ser
vants. And he aroſe, and came to hi
Father. But when he was yet a grea
Way off, his Father ſaw him, and ha
Compaſſion, and ran and fell on hi
Neck, and kiſſed him. And the So
ſaid unto him, Father, I have ſinne
againſt Heaven, and in thy Sight, an
am no more worthy to be called thy Son
But the Father ſaid to his Servants
Bring forth the beſt Robe, and put it o
him, and put a Ring on his Hand, an
Shoes on his Feet. And bring hithe
the fatted Calf, and kill it: and let u
eat and be merry. For this my Son wa
dead, and is alive again; he was loſt
and is found. And they began to b
merry. Now his elder Son was in th
Field: and as he came and drew nigh
to the Houſe, he heard Muſic and Dan
cing. And he called one of the Ser
vants, and aſked what theſe Things
meant. And he ſaid unto him, Thy
Brother is come; and thy Father hath
killed the fatted Calf, becauſe he hath
re-

received him ſafe and ſound. And he was angry, and would not go in: Therefore came his Father out, and intreated him. And he anſwering, ſaid to his Father, Lo, theſe many Years do I ſerve thee, neither tranſgreſſed I at any Time thy Commandment, and yet thou never gaveſt me a Kid, that I might make merry with my Friends: But as ſoon as this thy Son was come, which hath devoured thy Living with Harlots, thou haſt killed for him the fatted Calf. And he ſaid unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we ſhould make merry, and be glad: for this thy Brother was dead, and is alive again; and was loſt, and is found. St. LUKE XV.

SECT. LXXIII. And he ſaid alſo unto his Diſciples, There was a certain rich Man which had a Steward; and the ſame was accuſed unto him, that he had waſted his Goods. And he called him, and ſaid unto him, How is it that I hear this of thee? give an Account of thy Stewardſhip; for thou mayeſt be no longer Steward. Then the Steward

ſaid within himſelf, What ſhall I do? for my Lord taketh away from me the Stewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the Stewardſhip, they may receive me into their Houſes. So he called every one of his Lord's Debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my Lord? And he ſaid, An hundred Meaſures of Oil. And he ſaid unto him, Take thy Bill, and ſit down quickly, and write Fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred Meaſures of Wheat. And he ſaid unto him, Take thy Bill, and write Fourſcore. And the Lord commended the unjuſt Steward, becauſe he had done wiſely: for the Children of this World are in their Generation wiſer than the Children of Light. And I ſay unto you, Make to your ſelves Friends of the Mammon of Unrighteouſneſs; that when ye fail they may receive you into everlaſting Habitations. He that is faithful in that which is leaſt, is faithful alſo in much: and he that

is

is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your Truſt the true Riches? And if ye have not been faithful in that which is another Man's, who ſhall give you that which is your own? No Servant can ſerve two Maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon.

And the Phariſees alſo who were covetous, heard all theſe Things: and they derided him. And he ſaid unto them, Ye are they which juſtify yourſelves before Men; but God knoweth your Hearts: for that which is highly eſteemed amongſt Men, is Abomination in the Sight of God. The Law and the Prophets were until *John*: ſince that Time the Kingdom of God is preached, and every Man preſſeth into it. And it is eaſier for Heaven and Earth to paſs, than one Tittle of the Law to fail. St. LUKE xvi.

SECT. LXXIV. There was a certain rich Man which was clothed in Purple and fine Linen, and fared ſumptuouſly every Day. And there was a certain Beggar named *Lazarus*, which was laid at his Gate, full of Sores, and deſiring to be fed with the Crumbs which fell from the rich Man's Table: moreover, the Dogs came and licked his Sores. And it came to paſs that the Beggar died, and was carried by the Angels into *Abraham*'s Boſom: the rich Man alſo died and was buried. And in Hell he lift up his Eyes being in Torments, and ſeeth *Abraham* afar off, and *Lazarus* in his Boſom. And he cried and ſaid, Father *Abraham*, have Mercy on me, and ſend *Lazarus* that he may dip the Tip of his Finger in Water and cool my Tongue; for I am tormented in this Flame. But *Abraham* ſaid, Son, remember that thou in thy Life-time receivedſt thy good Things, and likewiſe *Lazarus* evil Things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great Gulf fixed: ſo that they

they which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, Father, that thou wouldeſt ſend him to my Father's Houſe: for I have five Brethren; that he may teſtify unto them, leſt they alſo come into this Place of Torment. *Abraham* ſaith unto him, They have *Moſes* and the Prophets; let them hear them. And he ſaid, Nay, Father *Abraham*: but if one went unto them from the Dead, they will repent. And he ſaid unto him, If they hear not *Moſes* and the Prophets, neither will they be perſuaded, tho' one roſe from the Dead. St. LUKE xvi.

SECT. LXXV. And he aroſe from thence, and cometh into the Coaſts of *Judea* by the farther Side of *Jordan*; and the People reſort to him again; and as he was wont, he taught them again. St. MARK x.

The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a Man to put away his Wife for every Cauſe? And he anſwered and

ſaid unto them, Have ye not read, that he which made them at the Beginning, made them Male and Female? And ſaid, For this Cauſe ſhall a Man leave Father and Mother, and ſhall cleave to his Wife: and they twain ſhall be one Fleſh. Wherefore they are no more twain, but one Fleſh. What therefore God hath joined together, let not Man put aſunder. They ſay unto him, Why did *Moſes* then command to give a Writing of Divorcement, and to put her away? He ſaith unto them, *Moſes*, becauſe of the Hardneſs of your Hearts, ſuffered you to put away your Wives: but from the Beginning it was not ſo. And I ſay unto you, Whoſoever ſhall put away his Wife, except it be for Fornication, and ſhall marry another, commiteth Adultery: and whoſo marrieth her which is put away, doth commit Adultery.

His Diſciples ſay unto him, If the Caſe of the Man be ſo with his Wife, it is not good to marry. But he ſaid unto them, All Men cannot receive this Saying, ſave they to whom it is given. For there are ſome Eunuchs, which were ſo born

Little Children brought to Christ.

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born from their Mother's Womb: and there are ſome Eunuchs, which were made Eunuchs of Men: and there be Eunuchs, which have made themſelves Eunuchs for the Kingdom of Heaven's Sake. He that is able to receive it, let him receive it. St. MATTHEW xix.

SECT. LXXVI. And they brought young Children to him, that he ſhould touch them; and his Diſciples rebuked thoſe that brought them. But when *Jeſus* ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little Children to come unto me, and forbid them not: for of ſuch is the Kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the Kingdom of God as a little Child, he ſhall not enter therein. And he took them up in his Arms, put his Hands upon them, and bleſſed them. St. MARK x.

SECT. LXXVII. And behold, one came and ſaid unto him, Good Maſter, what good Thing ſhall I do that I may have eternal Life? And he ſaid unto him, Why calleſt thou me good? there is none good but one, that is God:

but

but if thou wilt enter into Life, keep the Commandments. He ſaith unto him, Which? *Jeſus* ſaid, Thou ſhalt do no Murder, Thou ſhalt not commit Adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe Witneſs, Honour thy Father and thy Mother: and, Thou ſhalt love thy Neighbour as thy ſelf. The young Man ſaith unto him, All theſe Things have I kept from my Youth up: What lack I yet? *Jeſus* ſaid unto him, If thou wilt be perfect, go and ſell that thou haſt, and give to the Poor, and thou ſhalt have Treaſure in Heaven: and come and follow me. But when the young Man heard that Saying, he went away ſorrowful: for he had great Poſſeſſions.

Then ſaid *Jeſus* unto his Diſciples, Verily I ſay unto you, that a rich Man ſhall hardly enter into the Kingdom of Heaven. And again I ſay unto you, It is eaſier for a Camel to go thro' the Eye of a Needle, than for a rich Man to enter into the Kingdom of God. When his Diſciples heard it, they were exceedingly amazed, ſaying, Who then can be ſaved?

But

But *Jesus* beheld them, and said unto them, With Men this is impossible, but with God all Things are possible.

Then answered *Peter*, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And *Jesus* said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, ye shall also sit upon twelve Thrones, judging the twelve Tribes of *Israel*. And every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my Name's Sake, shall receive an Hundred-fold, and shall inherit everlasting Life. But many that are first shall be last, and the last shall be first. St. MATTHEW xix.

SECT. LXXVIII. For the Kingdom of Heaven is like unto a Man that is an Housholder, which went out early in the Morning to hire Labourers into his Vineyard. And when he had agreed with the Labourers for a Penny a Day, he sent them into his Vineyard. And he went

went out about the third Hour, and saw others standing idle in the Market Place, and he said unto them, Go ye also into the Vineyard, and whatsoever is right, I will give you. And they went their Way. Again he went out about the sixth and ninth Hour, and did likewise. And about the eleventh Hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the Day idle? They say unto him, Because no Man hath hired us. He saith unto them, Go ye also into the Vineyard, and whatsoever is right, that shall ye receive. So when Even was come, the Lord of the Vineyard saith unto his Steward, Call the Labourers, and give them their Hire, beginning from the last unto the first. And when they came that were hired about the eleventh Hour, they received every Man a Penny. But when the first came, they supposed that they should have received more, and they likewise received every Man a Penny. And when they had received it, they murmured against the good Man of the House, saying, These last have wrought

wrought but one Hour, and thou haſt made them equal unto us, which have borne the Burden and Heat of the Day. But he anſwered one of them, and ſaid, Friend, I do thee no Wrong: didſt not thou agree with me for a Penny? Take that thine is, and go thy Way: I will give unto this laſt, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine Eye evil becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few are choſen. St. MATTHEW XX.

SECT. LXXIX. Then he took unto him the Twelve, and ſaid unto them, Behold we go up to *Jeruſalem*, and all Things that are written by the Prophets concerning the Son of Man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated and ſpitted on; and they ſhall ſcourge him, and put him to death: and the third Day he ſhall riſe again. And they underſtood none of theſe Things: and this Saying was hid from them, neither knew they the Things

Things which were ſpoken. St. Luke xviii.

SECT. LXXX. And it came to pass that as he was come nigh unto *Jericho* a certain blind Man ſat by the Way-ſide begging. And hearing the Multitude paſs by, he aſked what it meant. And they told him, that *Jeſus* of *Nazareth* paſſeth by. And he cried, ſaying, *Jeſus*, thou Son of *David*, have mercy on me. And they which went before, rebuked him. that he ſhould hold his Peace: but he cried ſo much the more, Thou Son of *David*, have mercy on me. And *Jeſus* ſtood, and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my Sight. And *Jeſus* ſaid unto him, Receive thy Sight: thy Faith hath ſaved thee. And immediately he received his Sight: and followed him, glorifying God: and all the People when they ſaw it, gave Praiſe unto God. St. LUKE xviii.

SECT.

SECT. LXXXI. And *Jeſus* entered and paſſed thro' *Jericho*. And behold, there was a Man named *Zaccheus*, which was the Chief among the Publicans, and he was rich. And he ſought to ſee *Jeſus* who he was, and could not for the Preſs, becauſe he was little of Stature. And he ran before, and climbed up into a Sycamore-tree to ſee him; for he was to paſs that Way. And when *Jeſus* came to the Place, he looked up and ſaw him, and ſaid unto him, *Zaccheus*, make haſte, and come down; for To-day I muſt abide at thy Houſe. And he made haſte, and came down, and received him joyfully. And when they ſaw it, they all murmured, ſaying, That he was gone to be Gueſt with a Man that is a Sinner. And *Zaccheus* ſtood, and ſaid unto the Lord, Behold, Lord, the half of my Goods I give to the Poor: and if I have taken any Thing from any Man by falſe Accuſation, I reſtore him Four-fold. And *Jeſus* ſaid unto him, This Day is Salvation come to this Houſe, foraſmuch as he alſo is the Son of *Abraham*. For the Son of

Man

Man is come to ſeek and to ſave that which was loſt. And as they heard theſe Things, he added, and ſpake a Parable, becauſe he was nigh to *Jeruſalem*, and becauſe they thought that the Kingdom of God ſhould immediately appear. He ſaid therefore, A certain Nobleman went into a far Country to receive for himſelf a Kingdom, and to return. And he called his ten Servants, and delivered to them ten Pounds, and ſaid unto them, Occupy till I come. But his Citizens hated him, and ſent a Meſſage after him, ſaying, We will not have this Man to reign over us. And it came to paſs that when he was returned, having received the Kingdom, then he commanded theſe Servants to be called unto him, to whom he had given the Money, that he might know how much every Man had gained by trading. Then came the firſt, ſaying, Lord, thy Pound hath gained ten Pounds. And he ſaid unto him, Well, thou good Servant: becauſe thou haſt been faithful in a very little, have thou Authority over ten Cities. And the ſecond

cond came, saying, Lord, thy Pound hath gained five Pounds. And he said likewise to him, Be thou also over five Cities. And another came, saying, Lord, Behold here is thy Pound which I have kept laid up in a Napkin: for I feared thee, because thou art an austere Man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own Mouth will I judge thee, thou wicked Servant. Thou knewest that I was an austere Man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my Money into the Bank, that at my Coming I might have required mine own with Usury? And he said unto them that stood by, Take from him the Pound, and give it to him that hath ten Pounds. (And they said unto him, Lord, he hath ten Pounds.) For I say unto you, That unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him. But those mine Enemies which would not that I should

reign over them, bring hither, and ſlay them before me. St. LUKE xix.

SECT. LXXXII. Then came to him the Mother of *Zebedee*'s Children, with her Sons, worſhipping him, and deſiring a certain Thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two Sons may ſit, the one on thy right Hand, and the other on the Left in thy Kingdom. But *Jeſus* anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the Cup that I ſhall drink of, and to be baptized with the Baptiſm that I am baptiſed with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my Cup, and be baptized with the Baptiſm that I am baptized with: but to ſit on my right Hand, and on my Left is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the Ten heard it, they were moved with Indignation againſt the two Brethren. But *Jeſus* called them unto him, and ſaid, Ye know that the Princes of the Gentiles exerciſe Dominion over them,

them, and they that are great, exerciſe Authority upon them: but it ſhall not be ſo among you: but whoſoever will be great among you, let him be your Miniſter. And whoſoever will be chief among you, let him be your Servant. Even as the Son of Man came not to be miniſtred unto, but to miniſter, and to give his Life a Ranſom for many. St. MATTHEW xx.

SECT. LXXXIII. And the Apoſtles ſaid unto the Lord, Increaſe our Faith. And the Lord ſaid, If ye had Faith as a Grain of Muſtard-Seed, ye might ſay unto this Sycamine-tree, Be thou plucked up by the Root, and be thou planted in the Sea; and it ſhould obey you. But which of you having a Servant plowing, or feeding Cattle, will ſay unto him by and by, when he is come from the Field, Go and ſit down to Meat? And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf, and ſerve me, till I have eaten and drunken: and afterward thou ſhalt eat and drink? Doth he thank that Servant becauſe he did the Things that

were commanded him? I trow not. So likewiſe ye, when ye ſhall have done all thoſe Things which are commanded you, ſay, We are unprofitable Servants: we have done that which was our Duty to do. St. LUKE xvii.

SECT. LXXXIV. And it came to paſs, as he went to *Jeruſalem*, that he paſſed thro' the Midſt of *Samaria* and *Galilee*. And as he entered into a certain Village, there met him ten Men that were Lepers, which ſtood afar off: And they lifted up their Voices, and ſaid, *Jeſus*, Maſter, have Mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew your ſelves unto the Prieſts. And it came to paſs that as they went, they were cleanſed. And one of them when he ſaw that he was healed, turned back, and with a loud Voice glorified God, and fell down on his Face at his Feet giving him Thanks: and he was a *Samaritan*. And *Jeſus* anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give Glory to God, ſave this Stranger. And he ſaid unto him, Ariſe,

go

thy Way; thy Faith hath made thee whole. St. LUKE xvii.

SECT. LXXXV. And when he was demanded of the Phariſees, when the Kingdom of God ſhould come; he anſwered them and ſaid, The Kingdom of God cometh not with Obſervation. Neither ſhall they ſay, Lo, here; or, Lo, there: for behold, the Kingdom of God is within you. And he ſaid unto the Diſciples, The Days will come when ye ſhall deſire to ſee one of the Days of the Son of Man, and ye ſhall not ſee it. And they ſhall ſay to you, See here, or, See there: go not after them, nor follow them. For as the Lightning that lighteneth out of the one Part under Heaven, ſhineth unto the other Part under Heaven: ſo ſhall alſo the Son of Man be in his Day. But firſt muſt he ſuffer many Things, and be rejected of this Generation. And as it was in the Days of *Noe*, ſo ſhall it be alſo in the Days of the Son of Man. They did eat, they drank, they married Wives, they were given in Marriage, until the Day that *Noe* entered into the Ark: and the Flood came and deſtroyed them all.

Likewiſe alſo was it in the Days of *Lot*, they did eat, they drank, they bought, they ſold, they planted, they builded. But the ſame Day that *Lot* went out of *Sodom*, it rained Fire and Brimſtone from Heaven, and deſtroyed them all: Even thus it ſhall be in the Day when the Son of Man is revealed. In that Day, he which ſhall be upon the Houſe-top, and his Stuff in the Houſe, let him not come down to take it away: and he that is in the Field, let him likewiſe not return back. Remember *Lot*'s Wife. Whoſoever ſhall ſeek to ſave his Life, ſhall loſe it: and whoſoever ſhall loſe his Life, ſhall preſerve it. I tell you, in that Night there ſhall be two Men in one Bed; the one ſhall be taken, and the other ſhall be left. Two Women ſhall be grinding together; the one ſhall be taken, and the other left. Two Men ſhall be in the Field; the one ſhall be taken, and the other left. And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the Body is, thither will the Eagles be gathered together. St. LUKE xvii.

SECT. LXXXVI. And he ſpake a Parable

Parable unto them, to this end, that Men ought always to pray, and not to faint; saying, There was in a City a Judge, which feared not God, neither regarded Man. And there was a Widow in that City, and she came unto him, saying, Avenge me of mine Adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard Man; yet because this Widow troubleth me, I will avenge her, lest by her continual Coming she weary me. And the Lord said, Hear what the unjust Judge saith. And shall not God avenge his own Elect, which cry Day and Night unto him, tho' he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find Faith on the Earth? St. LUKE xviii.

SECT. LXXXVII. And he spake this Parable unto certain which trusted in themselves that they were righteous, and despised others: Two Men went up into the Temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with him-

himſelf, God I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican. I faſt twice in the Week, I give Tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his Eyes unto Heaven, but ſmote upon his Breaſt, ſaying, God be merciful to me a Sinner. I tell you, This Man went down to his Houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted. St. LUKE xviii.

SECT. LXXXVIII. Then ſpake *Jeſus* again unto them, ſaying, I am the Light of the World: he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life. The Phariſees therefore ſaid unto him, Thou beareſt Record of thy ſelf; thy Record is not true. *Jeſus* anſwered and ſaid unto them, Though I bear Record of my ſelf, yet my Record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the Fleſh, I judge no Man. And yet if I judge, my Judg-

Judgment is true: for I am not alone, but I and the Father that ſent me. It is alſo written in your Law, that the Teſtimony of two Men is true. I am one that bear witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me. Then ſaid they unto him, Where is thy Father? *Jeſus* anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo. Theſe Words ſpake *Jeſus* in the Treaſury as he taught in the Temple: and no Man laid Hands on him, for his Hour was not yet come. Then ſaid *Jeſus* again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your Sins: whither I go ye cannot come. Then ſaid the Jews, will he kill himſelf? becauſe he ſaith, whither I go ye cannot come. And he ſaid unto them, Ye are from beneath, I am from above: ye are of this World, I am not of this World. I ſaid therefore unto you, that ye ſhall die in your Sins: for if ye believe not that I am he, ye ſhall die in your Sins. Then ſaid they unto him, Who art thou? And *Jeſus* ſaith

ſaith unto them, Even the ſame that I ſaid unto you from the Beginning. I have many Things to ſay, and to judge of you: but he that ſent me, is true; and I ſpeak to the World thoſe Things which I have heard of him. They underſtood not that he ſpake to them of the Father. Then ſaid *Jeſus* unto them, When ye have lift up the Son of Man, then ſhall ye know that I am he, and that I do nothing of my ſelf; but as my Father hath taught me, I ſpeak theſe Things. And he that ſent me, is with me: the Father hath not left me alone: for I do always thoſe Things that pleaſe him. As he ſpake theſe Words, many believed on him. Then ſaid *Jeſus* to thoſe Jews which believed on him, If ye continue in my Word, then are ye my Diſciples indeed; and ye ſhall know the Truth, and the Truth ſhall make you free.

They anſwered him, We be *Abraham*'s Seed, and were never in Bondage to any Man: how ſayeſt thou, Ye ſhall be made free? *Jeſus* anſwered them, Verily verily I ſay unto you, whoſoever com-

committeth Sin, is the Servant of Sin. And the Servant abideth not in the Houſe for ever: but the Son abideth ever. If the Son therefore ſhall make you free, ye ſhall be free indeed. I know that ye are *Abraham*'s Seed; but ye ſeek to kill me, becauſe my Word hath no Place in you. I ſpeak that which I have ſeen with my Father: and ye do that which you have ſeen with your Father. They anſwered and ſaid unto him, *Abraham* is our Father. *Jeſus* ſaith unto them, If ye were *Abraham*'s Children, ye would do the Works of *Abraham*. But now ye ſeek to kill me, a Man that hath told you the Truth, which I have heard of God: this did not *Abraham*. Ye do the Deeds of your Father. Then ſaid they to him, We be not born of Fornication; we have one Father, even God. *Jeſus* ſaid unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of my ſelf, but he ſent me. Why do ye not underſtand my Speech? even becauſe ye cannot hear my Word. Ye are of your Father

ther the Devil, and the Luſts of your Father ye will do: he was a Murderer from the Beginning, and abode not in the Truth, becauſe there is no Truth, in him. When he ſpeaketh a Lie, he ſpeaketh of his own: for he is a Liar, and the Father of it. And becauſe I tell you the Truth, ye believe me not. Which of you convinceth me of Sin? And if I ſay the Truth, why do ye not believe me? He that is of God, heareth God's Words: ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well that thou art a *Samaritan*, and haſt a Devil? *Jeſus* anſwered, I have not a Devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own Glory: there is one that ſeeketh and judgeth. Verily verily I ſay unto you, If a Man keep my Saying, he ſhall never ſee Death. Then ſaid the Jews unto him, Now we know that thou haſt a Devil. *Abraham* is dead, and the Prophets; and thou ſayeſt, If a Man keep my Saying, he ſhall never taſte of Death. Art thou greater than our Father *Abra-*

Abraham, which is dead? and the Prophets are dead: whom makeſt thou thy ſelf? *Jeſus* anſwered, If I honour my ſelf, my honour is nothing: it is my Father that honoureth me, of whom ye ſay, that he is your God: Yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhould be a Liar like unto you: but I know him, and keep his Saying. Your Father *Abraham* rejoiced to ſee my Day: and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty Years old, and haſt thou ſeen *Abraham*? *Jeſus* ſaith unto them, Verily verily I ſay unto you, before *Abraham* was, I am. Then took they up Stones to caſt at him: but *Jeſus* hid himſelf, and went out of the Temple, going through the Midſt of them, and ſo paſſed by. St. JOHN viii.

SECT. LXXXIX. And as *Jeſus* paſſed by, he ſaw a Man which was blind from his Birth. And his Diſciples aſked him, ſaying, Maſter, who did Sin, this Man, or his Parents, that he was born blind? *Jeſus* anſwered, Neither hath this Man ſinned, nor his Parents: but that the Works

Works of God ſhould be made manifeſt in him. I muſt work the Works of him that ſent me, while it is Day: the Night cometh when no Man can work. As long as I am in the World, I am the Light of the World. When he had thus ſpoken, he ſpat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the blind Man with the Clay, and ſaid unto him, Go waſh in the Pool of *Siloam* (which is by Interpretation, *Sent.*) He went his way therefore, and waſhed, and came ſeeing.

The Neighbours therefore, and they which before had ſeen him, that he was blind, ſaid, Is not this he that ſat and begged? Some ſaid, This is he: others ſaid, He is like him: but he ſaid, I am he. Therefore ſaid they unto him, How were thine Eyes opened? He anſwered and ſaid, A Man that is called *Jeſus*, made Clay, and anointed mine Eyes, and ſaid unto me, Go to the Pool of *Siloam*, and waſh: and I went and waſhed, and I received Sight. Then ſaid they unto him, Where is he? He ſaid, I know not.

They

They brought to the Phariſees him that aforetime was blind. And it was the Sabbath-day when *Jeſus* made the Clay, and opened his Eyes. Then again the Phariſees alſo aſked him how he had received his Sight. He ſaid unto them, He put Clay upon mine Eyes, and I waſhed, and do ſee. Therefore ſaid ſome of the Phariſees, This Man is not of God, becauſe he keepeth not the Sabbath-day. Others ſaid, How can a Man that is a Sinner, do ſuch Miracles? And there was a Diviſion among them. They ſay unto the blind Man again, What ſayeſt thou of him, that he hath opened thine Eyes? He ſaid, He is a Prophet. But the Jews did not believe concerning him, that he had been blind, and received his Sight, until they called the Parents of him that had received his Sight. And they aſked them, ſaying, Is this your Son, who ye ſay was born blind? how then doth he now ſee? His Parents anſwered them and ſaid, We know that this is our Son, and that he was born blind: but by what Means he now ſeeth, we know not; or who hath

hath opened his Eyes, we know not: he is of age, ask him, he shall speak for himself. These Words spake his Parents, because they feared the Jews: for the Jews had agreed already, that if any Man did confess that he was Christ, he should be put out of the Synagogue. Therefore said his Parents, He is of age, ask him. Then again called they the Man that was blind, and said unto him, Give God the Praise: we know that this Man is a Sinner. He answered and said, Whether he be a Sinner or no, I know not: one Thing I know, that whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine Eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his Disciples? Then they reviled him, and said, Thou art his Disciple; but we are *Moses* Disciples. We know that God spake unto *Moses*: as for this Fellow, we know not from whence he is. The Man answered, and said unto them, Why, herein is a marvellous Thing, that ye

ye know not from whence he is, and yet he hath opened mine Eyes. Now we know that God heareth not Sinners: but if any Man be a Worſhipper of God, and doeth his Will, him he heareth. Since the World began was it not heard that any Man opened the Eyes of one that was born blind. If this Man were not of God, he could do nothing. They anſwered and ſaid unto him, Thou waſt altogether born in Sins, and doſt thou teach us? And they caſt him out. *Jeſus* heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God? He anſwered and ſaid, Who is he, Lord, that I might believe on him? And *Jeſus* ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee. And he ſaid, Lord, I believe. And he worſhipped him.

And *Jeſus* ſaid, For Judgment I am come into this World: that they which ſee not, might ſee; and they which ſee, might be made blind. And ſome of the Phariſees which were with him heard theſe Words, and ſaid unto him, Are

we blind also? *Jesus* said unto them, If ye were blind, ye should have no Sin: but now ye say, We see; therefore your Sin remaineth. St. JOHN ix.

SECT. XC. Verily verily I say unto you, He that entereth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Robber. But he that entereth in by the Door, is the Shepherd of the Sheep. To him the Porter openeth; and the Sheep hear his Voice: and he calleth his own Sheep by Name, and leadeth them out. And when he putteth forth his own Sheep, he goeth before them, and the Sheep follow him: for they know his Voice. And a Stranger will they not follow, but will flee from him: for they know not the Voice of Strangers. This Parable spake *Jesus* unto them: but they understood not what Things they were which he spake unto them. Then said *Jesus* unto them again, Verily verily I say unto you, I am the Door of the Sheep. All that ever came before me are Thieves and Robbers: but the Sheep did not hear them.

I

I am the Door: by me if any Man enter in, he ſhall be ſaved, and ſhall go in and out, and find Paſture. The Thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have Life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his Life for the Sheep. But he that is an Hireling and not the Shepherd, whoſe own the Sheep are not, ſeeth the Wolf coming, and leaveth the Sheep, and fleeth: and the Wolf catcheth them, and ſcattereth the Sheep. The Hireling fleeth, becauſe he is an Hireling, and careth not for the Sheep. I am the good Shepherd, and know my Sheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my Life for the Sheep. And other Sheep I have, which are not of this Fold: them alſo I muſt bring, and they ſhall hear my Voice; and there ſhall be one Fold, and one Shepherd. Therefore doth my Father love me, becauſe I lay down my Life, that I might take it again. No Man taketh it from me, but I lay it

down of my ſelf: I have the Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.

There was a Diviſion therefore again among the Jews for theſe Sayings. And many of them ſaid, He hath a Devil, and is mad; why hear ye him? Others ſaid, Theſe are not the Words of him that hath a Devil: can a Devil open the Eyes of the Blind? St. JOHN x.

SECT. XCI. And it was at *Jeruſalem* the Feaſt of the Dedication, and it was Winter. And *Jeſus* walked in the Temple in *Solomon*'s Porch. Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? if thou be the Chriſt, tell us plainly. *Jeſus* anſwered them, I told you, and ye believed not: the Works that I do in my Father's Name, they bear witneſs of me. But ye believe not; becauſe ye are not of my Sheep, as I ſaid unto you. My Sheep hear my Voice, and I know them, and they follow me. And I give unto them eternal Life, and they ſhall never periſh, neither ſhall any

pluck them out of my Hand. My Father which gave them me, is greater than all: and none of them is able to pluck them out of my Father's Hand. I and my Father are one. Then the Jews took up Stones again to ſtone him. *Jeſus* anſwered them, Many good Works have I ſhewed you from my Father; for which of thoſe Works do ye ſtone me? The Jews anſwered him, ſaying, for a good Work we ſtone thee not, but for Blaſphemy, and becauſe that thou, being a Man, makeſt thy ſelf God. *Jeſus* anſwered them, Is it not written in your Law, I ſaid, Ye are Gods? If he called them Gods, unto whom the Word of God came, and the Scripture cannot be broken: ſay ye of him, whom the Father hath ſanctified, and ſent into the World, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God? If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works: that ye may know and believe that the Father is in me, and I in him. Therefore they ſought again to take him: but he

eſcaped out of their Hand, and went away again beyond *Jordan*, into the Place where *John* at firſt baptized; and there he abode. And many reſorted unto him, and ſaid, *John* did no Miracle: but all Things that *John* ſpake of this Man were true. And many believed on him there. St. JOHN x.

SECT. XCII. Now a certain Man was ſick, named *Lazarus* of *Bethany*, the Town of *Mary* and her Siſter *Martha*. (It was that *Mary* which anointed the Lord with Ointment, and wiped his Feet with her Hair, whoſe Brother *Lazarus* was ſick.) Therefore his Siſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick. When *Jeſus* heard that, he ſaid, This Sickneſs is not unto Death, but for the Glory of God, that the Son of God might be glorified thereby. Now *Jeſus* loved *Martha*, and her Siſter, and *Lazarus*. When he had heard therefore that he was ſick, he abode two Days ſtill in the ſame Place where he was. Then after that ſaith he to his Diſciples, Let us go into *Judea* again. His Diſciples ſay unto him, Maſter,

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Lazarus raised from the Dead.

Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again? *Jeſus* anſwered, Are there not twelve Hours in the Day? if any Man walk in the Day, he ſtumbleth not, becauſe he ſeeth the Light of this World. But if a Man walk in the Night, he ſtumbleth, becauſe there is no Light in him. Theſe Things ſaid he: and after that, he ſaith unto them, Our Friend *Lazarus* ſleepeth; but I go that I may awake him out of Sleep. Then ſaid his Diſciples, Lord, if he ſleep, he ſhall do well. Howbeit, *Jeſus* ſpake of his Death: but they thought that he had ſpoken of taking reſt in Sleep. Then ſaid *Jeſus* unto them plainly, *Lazarus* is dead. And I am glad for your Sakes, that I was not there (to the Intent ye may believe) nevertheleſs, let us go unto him. Then ſaid *Thomas*, which is called *Didymus*, unto his Fellow-Diſciples, Let us alſo go, that we may die with him. Then when *Jeſus* came, he found that he had lien in the Grave four Days already. (Now *Bethany* was nigh unto *Jeruſalem*, about fifteen Furlongs off.)

And many of the Jews came to *Martha* and *Mary*, to comfort them concerning their Brother. Then *Martha*, aſſoon as ſhe heard that *Jeſus* was coming, went and met him: but *Mary* ſat ſtill in the Houſe. Then ſaid *Martha* unto *Jeſus*, Lord, if thou hadſt been here, my Brother had not died. But I know, that even now whatſoever thou wilt aſk of God, God will give it thee. *Jeſus* ſaith unto her, Thy Brother ſhall riſe again. *Martha* ſaith unto him, I know that he ſhall riſe again in the Reſurrection at the laſt Day. *Jeſus* ſaid unto her, I am the Reſurrection, and the Life: he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this? She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt the Son of God which ſhould come into the World. And when ſhe had ſo ſaid, ſhe went her way, and called *Mary* her Siſter ſecretly, ſaying, The Maſter is come, and calleth for thee. Aſſoon as ſhe heard that, ſhe aroſe quickly, and came unto him. Now

Jeſus

Jeſus was not yet come into the Town, but was in that Place where *Martha* met him. The Jews then which were with her in the Houſe, and comforted her, when they ſaw *Mary* that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the Grave, to weep there. Then when *Mary* was come where *Jeſus* was, and ſaw him, ſhe fell down at his Feet, ſaying unto him, Lord, if thou hadſt been here, my Brother had not died. When *Jeſus* therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the Spirit, and was troubled, and ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee. *Jeſus* wept. Then ſaid the Jews, Behold how he loved him. And ſome of them ſaid, Could not this Man, which opened the Eyes of the Blind, have cauſed that even this Man ſhould not have died? *Jeſus* therefore again groaning in himſelf, cometh to the Grave. It was a Cave, and a Stone lay upon it. *Jeſus* ſaid, Take ye away the Stone. *Martha*, the Siſter of him that was dead, ſaith unto

unto him, Lord, by this Time he ſtinketh: for he hath been dead four Days. *Jeſus* ſaith unto her, Said I not unto thee, that if thou wouldeſt believe thou ſhouldeſt ſee the Glory of God? Then they took away the Stone from the Place where the Dead was laid. And *Jeſus* lift up his Eyes, and ſaid, Father, I thank thee that thou haſt heard me. And I knew that thou heareſt me always: but becauſe of the People which ſtand by, I ſaid it, that they may believe that thou haſt ſent me. And when he thus had ſpoken, he cried with a loud Voice, *Lazarus*, come forth. And he that was dead came forth, bound Hand and Foot with Grave clothes: and his Face was bound about with a Napkin. *Jeſus* ſaith unto them, Looſe him, and let him go. St. JOHN xi.

SECT. XCIII. Then many of the Jews which came to *Mary*, and had ſeen the Things which *Jeſus* did, believed on him. But ſome of them went their ways to the Phariſees, and told them what Things *Jeſus* had done.

Then

Then gathered the Chief-Prieſts and the Phariſees a Council, and ſaid, What do we? for this Man doeth many Miracles. If we let him thus alone, all Men will believe on him; and the *Romans* ſhall come and take away both our Place and Nation. And one of them named *Caiaphas*, being the High-Prieſt that ſame Year, ſaid unto them, Ye know nothing at all, nor conſider that it is expedient for us, that one Man ſhould die for the People, and that the whole Nation periſh not. And this ſpake he not of himſelf: but being High-Prieſt that Year, he propheſied that *Jeſus* ſhould die for that Nation: and not for that Nation only, but that alſo he ſhould gather together in one, the Children of God that were ſcattered abroad. Then from that Day forth, they took council together for to put him to death. *Jeſus* therefore walked no more openly among the Jews; but went thence unto a Country near to the Wilderneſs, into a City called *Ephraim*, and there continued with his Diſciples.

And

And the Jews Paſſover was nigh at hand: and many went out of the Country up to *Jeruſalem* before the Paſſover, to purify themſelves. Then ſought they for *Jeſus*, and ſpake among themſelves, as they ſtood in the Temple, What think ye, that he will not come to the Feaſt? Now both the Chief-Prieſts and the Phariſees had given a Commandment, that if any Man knew where he were, he ſhould ſhew it, that they might take him. St. JOHN xi.

SECT. XCIV. Then *Jeſus*, ſix Days before the Paſſover, came to *Bethany*, where *Lazarus* was which had been dead, whom he raiſed from the dead. There they made him a Supper, and *Martha* ſerved: but *Lazarus* was one of them that ſat at the Table with him. Then took *Mary* a Pound of Ointment of Spikenard, very coſtly, and anointed the Feet of *Jeſus*, and wiped his Feet with her Hair: and the Houſe was filled with the Odour of the Ointment. Then ſaith one of his Diſciples, *Judas Iſcariot*, *Simon*'s Son, which ſhould betray him, Why was not this Ointment

ſold

ſold for three hundred Pence, and given to the Poor? This he ſaid, not that he cared for the Poor; but becauſe he was a Thief, and had the Bag, and bare what was put therein. Then ſaid *Jeſus*, Let her alone: againſt the Day of my burying hath ſhe kept this. For the Poor always ye have with you; but me ye have not always. Much People of the Jews therefore knew that he was there: and they came, not for *Jeſus* Sake only, but that they might ſee *Lazarus* alſo, whom he had raiſed from the dead.

But the Chief-Prieſts conſulted, that they might put *Lazarus* alſo to death; becauſe that by reaſon of him many of the Jews went away, and believed on *Jeſus*. St. JOHN xii.

SECT. XCV. And when they drew nigh unto *Jeruſalem*, and were come to *Bethphage*, unto the Mount of *Olives*, then ſent *Jeſus* two Diſciples, ſaying unto them, Go into the Village over againſt you, and ſtraightway ye ſhall find an Aſs tied, and a Colt with her: looſe them, and bring them unto me. And

if

if any Man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell ye the Daughter of *Sion*, Behold, thy King cometh unto thee, meek, and ſitting upon an Aſs, and a Colt the Foal of an Aſs. And the Diſciples went, and did as *Jeſus* commanded them, and brought the Aſs, and the Colt, and put on them their Clothes, and they ſet him thereon. And a very great Multitude ſpread their Garments in the Way; others cut down Branches from the Trees, and ſtrewed them in the Way. And the Multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of *David*: bleſſed is he that cometh in the Name of the Lord, Hoſanna in the higheſt. St. MATTHEW xxi.

SECT. XCVI. And ſome of the Phariſees from among the Multitude, ſaid unto him, Maſter, rebuke thy Diſciples. And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their

Peace,

Peace, the Stones would immediately cry out.

And when he was come near, he beheld the City, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong unto thy Peace! but now they are hid from thine Eyes. For the Days ſhall come upon thee, that thine Enemies ſhall caſt a Trench about thee, and compaſs thee round, and keep thee in on every Side, and ſhall lay thee even with the Ground, and thy Children within thee; and they ſhall not leave in thee one Stone upon another: becauſe thou kneweſt not the Time of thy Viſitation. St. LUKE xix.

And when he was come into *Jeruſalem*, all the City was moved, ſaying, Who is this? And the Multitude ſaid, This is *Jeſus* the Prophet of *Nazareth* of *Galilee*. St. MATTHEW xxi.

SECT. XCVII. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold the World is gone after him.

And there were certain *Greeks* among them, that came up to worſhip at the Feaſt. The ſame came therefore to *Philip*, which was of *Bethſaida* of *Galilee*, and deſired him, ſaying, Sir, we would ſee *Jeſus*. *Philip* cometh and telleth *Andrew*: and again, *Andrew* and *Philip* told *Jeſus*.

And *Jeſus* anſwered them, ſaying, The Hour is come, that the Son of Man ſhould be glorified. Verily verily I ſay unto you, except a Corn of Wheat fall into the Ground, and die, it abideth alone: but if it die, it bringeth forth much Fruit. He that loveth his Life, ſhall loſe it: and he that hateth his Life in this World, ſhall keep it unto Life eternal. If any Man ſerve me, let him follow me; and where I am, there ſhall alſo my Servant be: if any Man ſerve me, him will my Father honour. Now is my Soul troubled; and what ſhall I ſay? Father, ſave me from this Hour: but for this Cauſe came I unto this Hour. Father, glorify thy Name. Then came there a Voice from Heaven, ſaying, I have both glorified it, and will

glorify

glorify it again. The People therefore that ſtood by, and heard it, ſaid that it thundered: others ſaid, An Angel ſpake to him. *Jeſus* anſwered and ſaid, This Voice came not becauſe of me, but for your Sakes. Now is the Judgdment of this World: now ſhall the Prince of this World be caſt out. And I, if I be lifted up from the Earth, will draw all Men unto me. (This he ſaid, ſignifying what Death he ſhould die.) The People anſwered him, We have heard out of the Law, that Chriſt abideth for ever: and how ſayeſt thou, The Son of Man muſt be lift up? who is this Son of Man? Then *Jeſus* ſaid unto them, Yet a little while is the Light with you: walk while ye have the Light, leſt Darkneſs come upon you: for he that walketh in Darkneſs, knoweth not whither he goeth. While ye have Light, believe in the Light, that ye may be the Children of Light. Theſe Things ſpake *Jeſus* and departed, and did hide himſelf from them.

But though he had done ſo many Miracles before them, yet they believed

not on him: that the Saying of *Esaias* the Prophet might be fulfilled, which he ſpake, Lord, who hath believed our Report? and to whom hath the Arm of the Lord been revealed? Therefore they could not believe, becauſe that *Esaias* ſaid again, He hath blinded their Eyes, and hardened their Heart; that they ſhould not ſee with their Eyes, nor underſtand with their Heart, and be converted, and I ſhould heal them. Theſe Things ſaid *Esaias*, when he ſaw his Glory, and ſpake of him.

Nevertheleſs, among the chief Rulers alſo, many believed on him; but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the Synagogue. For they loved the Praiſe of Men more than the Praiſe of God.

Jeſus cried, and ſaid, He that believeth on me, believeth not on me, but on him that ſent me. And he that ſeeth me, ſeeth him that ſent me. I am come a Light into the World, that whoſoever believeth on me, ſhould not abide in Darkneſs. And if any Man hear my Words, and believe not, I judge him not;

not: for I came not to judge the World, but to ſave the World. He that rejecteth me, and receiveth not my Words, hath one that judgeth him: the Word that I have ſpoken, the ſame ſhall judge him in the laſt Day. For I have not ſpoken of my ſelf; but the Father which ſent me, he gave me a Commandment, what I ſhould ſay, and what I ſhould ſpeak. And I know that his Commandment is Life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak. St. JOHN xii.

And he left them, and went out of the City into *Bethany*, and he lodged there. St. MATTHEW xxi.

SECT. XCVIII. And on the Morrow when they were come from *Bethany*, he was hungry. And ſeeing a Fig-tree afar off, having Leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but Leaves; for the Time of Figs was not yet. And *Jeſus* anſwered and ſaid unto it, No Man eat Fruit of thee hereafter for ever. And his Diſciples heard it.

And they came to *Jeruſalem*: and *Jeſus* went into the Temple, and began to caſt out them that ſold and bought in the Temple, and overthrew the Tables of the Money-Changers, and the Seats of that ſold Doves; and would not ſuffer that any Man ſhould carry any Veſſel thro' the Temple. And he taught, ſaying unto them, Is it not written, My Houſe ſhall be called of all Nations the Houſe of Prayer? but ye have made it a Den of Thieves. And the Scribes and Chief-Prieſts heard it, and ſought how they might deſtroy him: for they feared him, becauſe all the People was aſtoniſhed at his Doctrine. And when Even was come, he went out of the City.

And in the Morning, as they paſſed by, they ſaw the Fig-tree dried up from the Roots. And *Peter* calling to remembrance, ſaith unto him, Maſter, behold, the Fig-tree which thou curſedſt, is withered away. And *Jeſus* anſwering, ſaith unto them, Have Faith in God. For verily I ſay unto you, that whoſoever ſhall ſay unto this Mountain, Be thou removed, and be thou caſt into the Sea, and ſhall not doubt in his Heart,

Heart, but ſhall believe that thoſe Things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith. Therefore I ſay unto you, What Things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them. And when ye ſtand praying, forgive, if ye have ought againſt any: that your Father alſo which is in Heaven may forgive you your Treſpaſſes. But if you do not forgive, neither will your Father which is in Heaven forgive your Treſpaſſes. St. MARK xi.

SECT. XCIX. And when he was come into the Temple, the Chief-Prieſts and the Elders of the People came unto him as he was teaching, and ſaid, By what Authority doeſt thou theſe Things? and who gave thee this Authority? And *Jeſus* anſwered and ſaid unto them, I alſo will aſk you one Thing, which if ye tell me, I in like wiſe will tell you by what Authority I do theſe Things. The Baptiſm of *John*, whence was it? from Heaven, or of Men? And they reaſoned with themſelves, ſaying, If we ſhall ſay, From Heaven; he will ſay unto us, Why did ye not then believe

him? But if we ſhall ſay, Of Men; we fear the People; for all hold *John* as a Prophet. And they anſwered *Jeſus* and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what Authority I do theſe Things.

But what think you? A certain Man had two Sons, and he came to the firſt, and ſaid, Son, go work To-day in my Vineyard. He anſwered and ſaid, I will not: but afterwards he repented, and went. And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I go, Sir; and went not. Whether of them twain did the Will of his Father? They ſay unto him, The firſt. *Jeſus* ſaith unto them, Verily I ſay unto you, that the Publicans and the Harlots go into the Kingdom of God before you. For *John* came unto you in the Way of Righteouſneſs, and ye believed him not: but the Publicans and the Harlots believed him. And ye when ye had ſeen it, repented not afterward, that ye might believe him.

Hear another Parable: There was a certain Houſholder which planted a Vineyard, and hedged it round about, and

and digged a Wine-preſs in it, and built a Tower, and let it out to Huſbandmen, and went into a far Country. And when the Time of the Fruit drew near, he ſent his Servants to the Huſbandmen, that they might receive the Fruits of it. And the Huſbandmen took his Servants, and beat one, and killed another, and ſtoned another. Again he ſent other Servants, more than the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his Son, ſaying, They will reverence my Son. But when the Huſbandmen ſaw the Son, they ſaid among themſelves, This is the Heir, come, let us kill him, and let us ſeize on his Inheritance. And they caught him, and caſt him out of the Vineyard, and ſlew him. When the Lord therefore of the Vineyard cometh, what will he do unto thoſe Huſbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked Men, and will let out his Vineyard unto other Huſbandmen, which ſhall render him the Fruits in their Seaſons. *Jeſus* ſaith unto them, Did ye never read in the Scriptures, The Stone

which the Builders rejected, the ſame is become the Head of the Corner: this is the Lord's Doing, and it is marvellous in our Eyes? Therefore ſay I unto you, The Kingdom of God ſhall be taken from you, and given to a Nation bringing forth the Fruits thereof. And whoſoever ſhall fall on this Stone ſhall be broken: but on whomſoever it ſhall fall, it will grind him to Powder. And when the Chief-Prieſts and Phariſees had heard his Parables, they perceived that he ſpake of them. But when they ſought to lay Hands on him, they feared the Multitude, becauſe they took him for a Prophet. St. MATTHEW xxi.

SECT. C. And they watched him, and ſent forth Spies, which ſhould feign themſelves juſt Men, that they might take hold of his Words, that ſo they might deliver him unto the Power and Authority of the Governor. And they aſked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither acceptest thou the Perſon of any, but teacheſt the Way of God truly. Is it lawful for us to give Tribute unto *Ceſar*,

Ceſar, or no? But he perceived their Craftineſs and ſaid unto them, Why tempt ye me? Shew me a Penny: Whoſe Image and Superſcription hath it? They anſwered and ſaid, *Ceſar's*. And he ſaid unto them, Render therefore unto *Ceſar* the Things which be *Ceſar's*, and unto God the Things which be God's. And they could not take hold of his Words before the People: and they marvelled at his Anſwer, and held their Peace.

Then came to him certain of the Sadducees (which deny that there is any Reſurrection) and they aſked him, ſaying, Maſter, *Moſes* wrote unto us, If any Man's Brother die, having a Wife, and he die without Children, that his Brother ſhould take his Wife and raiſe up Seed unto his Brother. There were therefore ſeven Brethren: and the firſt took a Wife, and died without Children. And the ſecond took her to Wife, and he died childleſs. And the third took her: and in like manner the ſeven alſo. And they left no Children, and died. Laſt of all the Woman died alſo.

There-

Therefore in the Reſurrection, whoſe Wife of them is ſhe? for ſeven had her to Wife. And *Jeſus* anſwering ſaid unto them, The Children of this World marry, and are given in Marriage: but they which ſhall be accounted worthy to obtain that World, and the Reſurrection from the Dead, neither marry, nor are given in Marriage. Neither can they die any more; for they are equal unto the Angels, and are the Children of God, being the Children of the Reſurrection. Now that the Dead are raiſed, even *Moſes* ſhewed at the Buſh, when he called the Lord the God of *Abraham*, and the God of *Iſaac*, and the God of *Jacob*. For he is not a God of the Dead, but of the Living: for all live unto him. St. LUKE xx.

But when the Phariſees had heard that he had put the Sadducees to Silence, they were gathered together. Then one of them which was a Lawyer, aſked him a Queſtion, tempting him, and ſaying, Maſter, which is the great Commandment in the Law? *Jeſus* ſaid unto him, Thou ſhalt love the Lord thy God with all

all thy Heart, and with all thy Soul, and with all thy Mind. This is the firſt and great Commandment. And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf. On theſe two Commandments hang all the Law and the Prophets. St. MATTHEW xxii.

And the Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the Truth: for there is one God, and there is none other but he. And to love him with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himſelf, is more than all whole Burnt-Offerings and Sacrifices. St. MARK xii.

While the Phariſees were gathered together *Jeſus* aſked them, ſaying, What think ye of Chriſt? whoſe Son is he? They ſay unto him, The Son of *David*. He ſaith unto them, How then doth *David* in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footſtool? If *David* then call him Lord, how is he his Son? And

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no Man was able to anſwer him a Word, neither durſt any Man (from that Day forth) aſk him any more Queſtions. St. MATTHEW xxii.

SECT. CI. Then ſpake *Jeſus* to the Multitude, and to his Diſciples, ſaying, The Scribes and the Phariſees ſit in *Moſes* Seat. All therefore whatſoever they bid you obſerve, that obſerve and do; but do not ye after their Works: for they ſay, and do not. For they bind heavy Burdens, and grievous to be borne, and lay them on Mens Shoulders, but they themſelves will not move them with one of their Fingers. But all their Works they do, for to be ſeen of Men: they make broad their Phylacteries, and enlarge the Borders of their Garments, and love the uppermoſt Rooms at Feaſts, and the chief Seats in the Synagogues, and Greetings in the Markets, and to be called of Men, Rabbi, Rabbi. But be not ye called, Rabbi: for one is your Maſter, even Chriſt, and all ye are Brethren. And call no Man your Father upon the Earth: for one is your Father which is in Heaven. Neither be ye called

called Maſters, for one is your Maſter, even Chriſt. But he that is greateſt amongſt you, ſhall be your Servant. And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

But wo unto you Scribes and Phariſees, Hypocrites; for ye ſhut up the Kingdom of Heaven againſt Men: for ye neither go in your ſelves, neither ſuffer ye them that are entering, to go in. Wo unto you Scribes and Phariſees, Hypocrites; for ye devour Widows Houſes, and for a Pretence make long Prayer; therefore ye ſhall receive the greater Damnation. Wo unto you Scribes and Phariſees, Hypocrites; for ye compaſs Sea and Land to make one Proſelyte, and when he is made, ye make him two-fold more the Child of Hell than yourſelves. Wo unto you, ye blind Guides, which ſay, Whoſoever ſhall ſwear by the Temple, it is nothing: but whoſoever ſhall ſwear by the Gold of the Temple, he is a Debtor. Ye Fools and Blind: for whether is greater, the Gold, or the Temple that ſanctifieth

fieth the Gold? And whoſoever ſhall ſwear by the Altar, it is nothing: but whoſoever ſweareth by the Gift that is upon it, he is guilty. Ye Fools, and Blind: for whether is greater, the Gift, or the Altar that ſanctifieth the Gift? Whoſo therefore ſhall ſwear by the Altar, ſweareth by it, and by all Things thereon. And whoſo ſhall ſwear by the Temple, ſweareth by it, and by him that dwelleth therein. And he that ſhall ſwear by Heaven, ſweareth by the Throne of God, and by him that ſitteth thereon. Wo unto you Scribes and Phariſees, Hypocrites; for ye pay Tithe of Mint and Aniſe, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith: theſe ought ye to have done, and not to leave the other undone. Ye blind Guides, which ſtrain at a Gnat, and ſwallow a Camel. Wo unto you Scribes and Phariſees, Hypocrites; for ye make clean the outſide of the Cup and of the Platter, but within they are full of Extortion and Exceſs. Thou blind Phariſee, cleanſe firſt that which is within the

Cup

Cup and Platter, that the Outſide of them may be clean alſo. Wo unto you Scribes and Phariſees, Hypocrites; for ye are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones, and of all Uncleanneſs. Even ſo ye alſo outwardly appear righteous unto Men, but within ye are full of Hypocriſy and Iniquity. Wo unto you Scribes and Phariſees, Hypocrites; becauſe ye build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous, and ſay, If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets. Wherefore ye be Witneſſes unto your ſelves, that ye are the Children of them which killed the Prophets. Fill ye up then the Meaſure of your Fathers, Ye Serpents, ye Generation of Vipers, how can ye eſcape the Damnation of Hell?

Wherefore behold, I ſend unto you Prophets, and wiſe Men, and Scribes, and ſome of them ye ſhall kill and crucify, and ſome of them ſhall ye ſcourge

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in the Synagogues, and perſecute them from City to City: that upon you may come all the righteous Blood ſhed upon the Earth, from the Blood of righteous *Abel*, unto the Blood of *Zecharias*, Son of *Barachias*, whom ye ſlew between the Temple and the Altar. Verily I ſay unto you, all theſe Things ſhall come upon this Generation. O *Jeruſalem*, *Jeruſalem*, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not! Behold, your Houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord. St. MATTHEW xxiii.

SECT. CII. And he looked up and ſaw the rich Men caſting their Gifts into the Treaſury. And he ſaw alſo a certain poor Widow, caſting in thither two Mites. And he ſaid, Of a Truth I ſay unto you, that this poor Widow hath caſt in more than they all. For all theſe have

of

of their Abundance caſt in unto the Offerings of God: but ſhe of her Penury hath caſt in all the Living that ſhe had. St. LUKE xxi.

SECT. CIII. And *Jeſus* went out, and departed from the Temple; and his Diſciples came to him for to ſhew him the Buildings of the Temple. And *Jeſus* ſaid unto them, See ye not all theſe Things? Verily I ſay unto you, There ſhall not be left here one Stone upon another, that ſhall not be thrown down.

And as he ſat upon the Mount of *Olives*, the Diſciples came unto him privately, ſaying, Tell us, when ſhall theſe Things be? and what ſhall be the Sign of thy Coming, and of the End of the World? St. MATTHEW xxiv.

And he ſaid, Take heed that ye be not deceived: for many ſhall come in my Name, ſaying, I am Chriſt; and the Time draweth near: go ye not therefore after them. But when ye ſhall hear of Wars, and Commotions, be not terrified: for theſe Things muſt firſt come to paſs, but the End is not by and by. Then ſaid he unto them, Nation

ſhall riſe againſt Nation, and Kingdom againſt Kingdom: and great Earthquakes ſhall be in divers Places, and Famines, and Peſtilences, and fearful Sights, and great Signs ſhall there be from Heaven. St. LUKE xxi.

And this Goſpel of the Kingdom ſhall be preached in all the World, for a Witneſs unto all Nations, and then ſhall the End come. St. MATTHEW xxiv.

But before all theſe they ſhall lay their Hands on you, and perſecute you, delivering you up to the Synagogues, and into Priſons, being brought before Kings and Rulers for my Name's Sake. And it ſhall turn to you for a Teſtimony. Settle it therefore in your Hearts, not to meditate before, what ye ſhall anſwer. For I will give you a Mouth and Wiſdom, which all your Adverſaries ſhall not be able to gainſay, nor reſiſt. And ye ſhall be betrayed both by Parents, and Brethren, and Kinsfolks, and Friends; and ſome of you ſhall they cauſe to be put to Death. And ye ſhall be hated of all Men for my Name's Sake. But there ſhall not an Hair o

your Head periſh. In your Patience poſſeſs ye your Souls. And when ye ſhall ſee *Jeruſalem* compaſſed with Armies, then know that the Deſolation thereof is nigh. Then let them which are in *Judea*, flee to the Mountains; and let them which are in the Midſt of it depart out; and let not them that are in the Countries, enter thereinto. For theſe be the Days of Vengeance, that all Things which are written may be fulfilled. But wo unto them that are with Child, and to them that give ſuck in thoſe Days: for there ſhall be great Diſtreſs in the Land, and Wrath upon this People. And they ſhall fall by the Edge of the Sword, and ſhall be led away captive into all Nations: and *Jeruſalem* ſhall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled. St. LUKE xxi.

And except thoſe Days ſhould be ſhortened, there ſhould no Fleſh be ſaved: but for the Elect's Sake thoſe Days ſhall be ſhortened. St. MATTHEW xxiv.

And there ſhall be Signs in the Sun, and in the Moon, and in the Stars;

and upon the Earth Diſtreſs of Nations with Perplexity, the Sea and the Waves roaring; Mens Hearts failing them for Fear, and for looking after thoſe Things which are coming on the Earth: for the Powers of Heaven ſhall be ſhaken. And then ſhall they ſee the Son of Man coming in a Cloud with Power and great Glory. And when theſe Things begin to come to paſs, then look up, and lift up your Heads; for your Redemption draweth nigh. And he ſpake to them a Parable, Behold the Fig-tree, and all the Trees; when they now ſhoot forth, ye ſee and know of your own ſelves, that Summer is now nigh at hand. St. LUKE xxi.

So likewiſe ye, when ye ſhall ſee all theſe Things, know that it is near, even at the doors. St. MATTHEW xxiv.

Verily I ſay unto you, This Generation ſhall not paſs away, till all be fulfilled. Heaven and Earth ſhall paſs away: but my Words ſhall not paſs away.

And take heed to your ſelves, leſt at any time your Hearts be overcharged with

with Surfeiting and Drunkenneſs, and Cares of this Life, and ſo that Day come upon you unawares. For as a Snare ſhall it come on all them that dwell on the Face of the whole Earth. St. LUKE xxi.

But of that Day and that Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father. St. MARK xiii.

Watch therefore, for ye know not what Hour your Lord doth come. But know this, that if the good Man of the Houſe had known in what Watch the Thief would come, he would have watched, and would not have ſuffered his Houſe to be broken up. Therefore be ye alſo ready: for in ſuch an Hour as ye think not, the Son of Man cometh. Who then is a faithful and wiſe Servant, whom his Lord hath made Ruler over his Houſhold, to give them Meat in due Seaſon? Bleſſed is that Servant, whom his Lord when he cometh, ſhall find ſo doing. Verily I ſay unto you, that he ſhall make him Ruler over all his Goods. But and if

that evil Servant ſhall ſay in his Heart, My Lord delayeth his coming. And ſhall begin to ſmite his Fellow Servants, and to eat and drink with the Drunken: the Lord of that Servant ſhall come in a Day when he looketh not for him, and in an Hour that he is not aware of; and ſhall cut him aſunder, and appoint him his Portion with the Hypocrites: there ſhall be Weeping and Gnaſhing of Teeth. St. MATTHEW xxiv.

Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe Things that ſhall come to paſs, and to ſtand before the Son of Man. St. LUKE xxi.

And what I ſay unto you, I ſay unto all, Watch. St. MARK xiii.

SECT. CIV. Then ſhall the Kingdom of Heaven be likened unto ten Virgins, which took their Lamps, and went forth to meet the Bridegroom. And five of them were wiſe, and five were fooliſh. They that were fooliſh took their Lamps, and took no Oil with them: but the Wiſe took Oil in their Veſſels with their Lamps. While the Bride-

Bridegroom tarried, they all ſlumbered and ſlept. And at Midnight there was a Cry made, Behold the Bridegroom cometh, go ye out to meet him. Then all thoſe Virgins aroſe, and trimmed their Lamps. And the Fooliſh ſaid unto the Wiſe, Give us of your Oil, for our Lamps are gone out. But the Wiſe anſwered, ſaying, Not ſo; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for your ſelves. And while they went to buy, the Bridegroom came, and they that were ready went in with him to the Marriage, and the Door was ſhut. Afterward came alſo the other Virgins, ſaying, Lord, Lord, open to us. But he anſwered and ſaid, Verily I ſay unto you, I know you not. Watch therefore, for ye know neither the Day nor the Hour wherein the Son of Man cometh. St. MATTHEW XXV.

When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory. And before him ſhall be gathered all Nations, and he ſhall ſepa-

rate them one from another, as a Shepherd divideth his Sheep from the Goats: and he ſhall ſet the Sheep on his right Hand, but the Goats on the Left. Then ſhall the King ſay unto them on his right Hand, Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me Meat: I was thirſty, and ye gave me Drink: I was a Stranger, and ye took me in: naked, and ye clothed me: I was ſick, and ye viſited me: I was in Priſon, and ye came unto me. Then ſhall the Righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee Drink? When ſaw we thee a Stranger, and took thee in? or naked, and clothed thee? Or when ſaw we thee ſick, or in Priſon, and came unto thee? And the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, in as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me. Then ſhall he ſay alſo unto them on the left Hand, Depart from me, ye Curſed,

Curſed, into everlaſting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat: I was thirſty, and ye gave me no Drink: I was a Stranger, and ye took me not in: naked, and ye clothed me not: ſick, and in Priſon, and ye viſited me not. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or a-thirſt, or a Stranger, or naked, or ſick, or in Priſon, and did not miniſter unto thee? Then ſhall he anſwer them, ſaying, Verily I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me. And theſe ſhall go away into everlaſting Puniſhment: but the Righteous into Life eternal. St. MATTHEW xxv.

SECT. CV. And it came to paſs, when *Jeſus* had finiſhed all theſe Sayings, he ſaid unto his Diſciples, Ye know that after two Days is the Feaſt of the Paſſover, and the Son of Man is betrayed to be crucified. Then aſſembled together the Chief-Prieſts and the Scribes, and the Elders of the People, unto the

Palace

Palace of the High-Prieſt, who was called *Caiaphas*, and conſulted that they might take *Jeſus* by Subtilty, and kill him. But they ſaid, Not on the Feaſt-Day, leſt there be an Uproar among the People. St. MATTHEW xxvi.

SECT. CVI. Now when *Jeſus* was in *Bethany*, in the Houſe of *Simon* the Leper, there came unto him a Woman having an Alabaſter-Box of very precious Ointment, and poured it on his Head, as he ſat at Meat. But when his Diſciples ſaw it, they had Indignation, ſaying, To what Purpoſe is this Waſte? for this Ointment might have been ſold for much, and given to the Poor. When *Jeſus* underſtood it, he ſaid unto them, Why trouble ye the Woman? for ſhe hath wrought a good Work upon me. For ye have the Poor always with you, but me ye have not always. For in that ſhe hath poured this Ointment on my Body, ſhe did it for my Burial. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached in the whole World, there ſhall alſo this, that this Woman hath

hath done, be told for a Memorial of her. St. MATTHEW xxvi.

SECT. CVII. And Supper being ended, (the Devil having now put into the Heart of *Judas Iſcariot*, *Simon*'s Son, to betray him) *Jeſus* knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God, he riſeth from Supper, and laid aſide his Garments, and took a Towel, and girded himſelf. After that, he poured Water into a Baſon, and began to waſh the Diſciples Feet, and to wipe them with the Towel wherewith he was girded. Then cometh he to *Simon Peter*: And *Peter* ſaith unto him, Lord, doſt thou waſh my Feet? *Jeſus* anſwered and ſaid unto him, What I do thou knoweſt not now; but thou ſhalt know hereafter. *Peter* ſaith unto him, Thou ſhalt never waſh my Feet. *Jeſus* anſwered him, If I waſh thee not, thou haſt no Part with me. *Simon Peter* ſaith unto him, Lord, not my Feet only, but alſo my Hands and my Head. *Jeſus* ſaith to him, he that is waſhed, needeth not,

not, ſave to waſh his Feet, but is clean every Whit: and ye are clean, but not all. For he knew who ſhould betray him; therefore ſaid he, Ye are not all clean. So after he had waſhed their Feet, and had taken his Garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you? Ye call me Maſter, and Lord: and ye ſay well: for ſo I am. If I then your Lord and Maſter, have waſhed your Feet, ye alſo ought to waſh one anothers Feet. For I have given you an Example, that ye ſhould do as I have done to you. Verily verily I ſay unto you, The Servant is not greater than his Lord, neither he that is ſent, greater than he that ſent him. If ye know theſe Things, happy are ye if ye do them.

I ſpeak not of you all; I know whom I have choſen: but that the Scripture may be fulfilled, He that eateth Bread with me, hath lift up his Heel againſt me. Now I tell you before it come, that when it is come to paſs ye may believe that I am he. Verily verily I ſay unto you, He that receiveth whomſoever I ſend,

I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me. St. JOHN xiii.

SECT. CVIII. When *Jeſus* had thus ſaid, he was troubled in Spirit, and teſtified, and ſaid, Verily verily I ſay unto you, that one of you ſhall betray me. Then the Diſciples looked one on another, doubting of whom he ſpake. Now there was leaning on *Jeſus* Boſom, one of his Diſciples whom *Jeſus* loved. *Simon Peter* therefore beckoned to him, that he would aſk who it ſhould be of whom he ſpake. He then lying on *Jeſus* Breaſt, ſaith unto him, Lord, who is it? *Jeſus* anſwered, He it is to whom I ſhall give a Sop, when I have dipped it. And when he had dipped the Sop, he gave it to *Judas Iſcariot*, the Son of *Simon*. And after the Sop, Satan entered into him. Then ſaid *Jeſus* unto him, That thou doeſt, do quickly. Now no Man at the Table knew for what Intent he ſpake this unto him. For ſome of them thought, becauſe *Judas* had the Bag, that *Jeſus* had ſaid unto him, Buy thoſe Things that we have need of againſt

againſt the Feaſt: or that he ſhould give ſomething to the Poor. He then having received the Sop, went immediately out, and it was Night. St. JOHN xiii.

And he went his way, and communed with the Chief-Prieſts and Captains, how he might betray him unto them. St. LUKE xxii.

And ſaid unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty Pieces of Silver. St. MATTHEW xxvi.

And he promiſed, and ſought Opportunity to betray him unto them, in the Abſence of the Multitude. St. LUKE xxii.

Therefore when he was gone out, *Jeſus* ſaid, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him. Little Children, yet a little while I am with you. Ye ſhall ſeek me: and as I ſaid unto the Jews, Whither I go, ye cannot come; ſo now

I ſay

I ſay unto you. A new Commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another. By this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.

Simon Peter ſaid unto him, Lord, whither goeſt thou? *Jeſus* anſwered him, Whither I go thou canſt not follow me now; but thou ſhalt follow me afterwards. *Peter* ſaid unto him, Lord, why cannot I follow thee now? I will lay down my Life for thy Sake. *Jeſus* anſwered him, Wilt thou lay down thy Life for my Sake? Verily verily I ſay unto thee, The Cock ſhall not crow, till thou haſt denied me thrice. St. JOHN xiii.

SECT. CIX. Let not your Heart be troubled: ye believe in God, believe alſo in me. In my Father's Houſe are many Manſions; if it were not ſo, I would have told you: I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo. And whither

ther I go ye know, and the Way ye know. *Thomas* ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the Way? *Jeſus* ſaith unto him, I am the Way, and the Truth, and the Life: no Man cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him. *Philip* ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. *Jeſus* ſaith unto him, Have I been ſo long Time with you, and yet haſt thou not known me, *Philip?* he that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The Words that I ſpeak unto you, I ſpeak not of my ſelf: but the Father that dwelleth in me, he doth the Works. Believe me that I am in the Father, and the Father in me: or elſe believe me for the very Works Sake. Verily verily I ſay unto you, He that believeth on me, the Works that I do, ſhall he do alſo, and greater Works than theſe ſhall

he

he do; becauſe I go unto my Father And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any Thing in my Name, I will do it.

If ye love me, keep my Commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the World ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo. At that Day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my Commandments, and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. *Judas* ſaith unto him, not *Iſcariot*, Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not

unto the World? *Jeſus* anſwered and ſaid unto him, If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my Sayings: and the Word which you hear, is not mine, but the Father's which ſent me. Theſe Things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all Things, and bring all Things to your Remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my Peace I give unto you: not as the World giveth, give I unto you. Let not your Heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not

talk

talk much with you: for the Prince of this World cometh, and hath nothing in me. But that the World may know that I love the Father; and as the Father gave me Commandment, even ſo I do. Ariſe, let us go hence. St. JOHN xiv.

SECT. CX. Then came the Day of unleavened Bread, when the Paſſover muſt be killed. And he ſent *Peter* and *John*, ſaying, Go and prepare us the Paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entered into the City, there ſhall a Man meet you, bearing a Pitcher of Water; follow him into the Houſe where he entereth in. And ye ſhall ſay unto the good Man of the Houſe, The Maſter ſaith unto thee, Where is the Gueſt-Chamber where I ſhall eat the Paſſover with my Diſciples? And he ſhall ſhew you a large upper Room furniſhed: there make ready. And they went and found as he had ſaid unto them: and they made ready the Paſſover. And when the Hour was

come, he ſat down, and the twelve Apoſtles with him. And he ſaid unto them, With Deſire I have deſired to eat this Paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the Cup, and gave Thanks, and ſaid, Take this, and divide it among your ſelves. For I ſay unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God ſhall come.

And he took Bread, and gave Thanks, and brake it, and gave unto them, ſaying, This is my Body which is given for you: This do in Remembrance of me. St. LUKE xxii.

And he took the Cup, and gave Thanks, and gave it to them, ſaying, Drink ye all of it: for this is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins. St. MATTHEW xxvi.

And they all drank of it. St. MARK xiv.

But

But behold, the Hand of him that betrayeth me, is with me on the Table. St. LUKE xxii.

The Son of Man goeth, as it is written of him: but wo unto that Man by whom the Son of Man is betrayed: it had been good for that Man, if he had not been born. St. MATTHEW xxvi.

And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the Twelve that dippeth with me in the Diſh. St. MARK xiv.

Then *Judas* which betrayed him, anſwered and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid. St. MATTHEW xxvi.

SECT. CXI. And there was alſo a Striſe among them which of them ſhould be accounted the greateſt. And he ſaid unto them, The Kings of the Gentiles exerciſe Lordſhip over them; and they that exerciſe Authority upon them, are called Benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that

is Chief, as he that doth ſerve. For whether is greater, he that ſitteth at Meat, or he that ſerveth? Is not he that ſitteth at Meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me: that ye may eat and drink at my Table in my Kingdom, and ſit on Thrones, judging the twelve Tribes of *Iſrael*. St. LUKE xxii.

SECT. CXII. I am the true Vine, and my Father is the Huſbandman. Every Branch in me that beareth not Fruit, he taketh away: and every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit. Now ye are clean through the Word which I have ſpoken unto you. Abide in me, and I in you. As the Branch cannot bear Fruit of it ſelf, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the Branches: he that abideth in me, and I in him, the ſame bringeth forth much Fruit: for without me ye

can

can do nothing. If a Man abide not in me, he is caſt forth as a Branch, and is withered, and Men gather them, and caſt them into the Fire, and they are burned. If ye abide in me, and my Words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much Fruit, ſo ſhall ye be my Diſciples. As the Father hath loved me, ſo have I loved you: continue ye in my Love. If ye keep my Commandments, ye ſhall abide in my Love: even as I have kept my Father's Commandments, and abide in his Love. Theſe Things have I ſpoken unto you, that my Joy might remain in you, and that your Joy might be full. This is my Commandment, That ye love one another, as I have loved you. Greater Love hath no Man than this, that a Man lay down his Life for his Friends. Ye are my Friends, if ye do whatſoever I command you. Henceforth I call you not Servants; for the Servant knoweth not what his Lord doeth: but I have called you Friends; for all Things that I have heard of my

Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth Fruit, and that your Fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you. These Things I command you, that ye love one another. If the World hate you, ye know that it hated me before it hated you. If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. Remember the Word that I said unto you, The Servant is not greater than the Lord. If they have persecuted me, they will also persecute you: if they have kept my Saying, they will keep yours also. But all these Things will they do unto you for my Name's Sake, because they know not him that sent me. If I had not come, and spoken unto them, they had not had Sin: but now they have no Cloke for their Sin. He that hateth me, hateth my Father also. If I had not

not done among them the Works which none other Man did, they had not had Sin: but now have they both ſeen and hated both me and my Father. But this cometh to paſs, that the Word might be fulfilled that is written in their Law, They hated me without a Cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the Beginning. St. JOHN xv.

SECT. CXIII. Theſe Things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the Synagogues: yea, the Time cometh, that whoſoever killeth you, will think that he doeth God Service. And theſe Things will they do unto you, becauſe they have not known the Father, nor me. But theſe Things have I told you, that when the Time ſhall come, ye may remember that I told you of them. And theſe Things I ſaid not unto you at the Beginning, becauſe I was with you. But

now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou? But becauſe I have ſaid theſe Things unto you, Sorrow hath filled your Heart. Nevertheleſs, I tell you the Truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment: Of Sin, becauſe they believe not on me; of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more; of Judgment, becauſe the Prince of this World is judged. I have yet many Things to ſay unto you, but ye cannot bear them now. Howbeit, when he the Spirit of Truth is come, he will guide you into all Truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you Things to come. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. All Things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine,

and

and ſhall ſhew it unto you. A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his Diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me: and, becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now *Jeſus* knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among your ſelves of that I ſaid, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me? Verily, verily I ſay unto you, that ye ſhall weep and lament, but the World ſhall rejoice: and ye ſhall be ſorrowful, but your Sorrow ſhall be turned into Joy. A Woman when ſhe is in Travail, hath Sorrow, becauſe her Hour is come: but aſſoon as ſhe is delivered of the Child, ſhe remembereth no more the Anguiſh, for Joy that a Man is born into the World. And ye now therefore have Sorrow: but

I will

I will ſee you again, and your Heart ſhall rejoice, and your Joy no Man taketh from you. And in that Day ye ſhall aſk me nothing: Verily verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name: Aſk, and ye ſhall receive, that your Joy may be full. Theſe Things have I ſpoken unto you in Proverbs: the Time cometh when I ſhall no more ſpeak unto you in Proverbs; but I ſhall ſhew you plainly of the Father. At that Day ye ſhall aſk in my Name: and I ſay not unto you, that I will pray the Father for you: for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the World: again, I leave the World, and go to the Father. His Diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no Proverb. Now are we ſure that thou knoweſt all Things, and needeſt not that any Man ſhould aſk thee: by this we believe that thou cameſt forth from God.

Jeſus

Jeſus anſwered them, Do ye now believe? Behold, the Hour cometh, yea, is now come, that ye ſhall be ſcattered, every Man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe Things I have ſpoken unto you, that in me ye might have Peace. In the World ye ſhall have Tribulation: but be of good cheer, I have overcome the World. St. JOHN xvi.

SECT. CXIV. Theſe Words ſpake *Jeſus*; and lift up his Eyes to Heaven, and ſaid, Father, the Hour is come; glorify thy Son, that thy Son alſo may glorify thee. As thou haſt given him Power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt given him. And this is Life eternal, that they might know thee the only true God, and *Jeſus* Chriſt whom thou haſt ſent. I have glorified thee on the Earth: I have finiſhed the Work which thou gaveſt me to do. And now, O Father, glorify thou me with thine own ſelf, with the Glory which I had with thee before the World was. I have manifeſted

feſted thy Name unto the Men which thou gaveſt me out of the World: thine they were, and thou gaveſt them me; and they have kept thy Word. Now they have known that all Things whatſoever thou haſt given me, are of thee. For I have given unto them the Words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me. I pray for them: I pray not for the World, but for them which thou haſt given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the World, but theſe are in the World, and I come to thee. Holy Father, keep through thine own Name, thoſe whom thou haſt given me, that they may be one, as we are. While I was with them in the World, I kept them in thy Name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the Son of Perdition: that the Scripture might be fulfilled. And now come I to thee, and theſe Things I ſpeak in the World, that they

they might have my Joy fulfilled in themſelves. I have given them thy Word; and the World hath hated them, becauſe they are not of the World, even as I am not of the World. I pray not that thou ſhouldeſt take them out of the World, but that thou ſhouldeſt keep them from the Evil. They are not of the World, even as I am not of the World. Sanctify them thro' thy Truth: thy Word is Truth. As thou haſt ſent me into the World, even ſo have I alſo ſent them into the World. And for their Sakes I ſanctify my ſelf, that they alſo might be ſanctified thro' the Truth. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their Word: that they all may be one, as thou Father art in me, and I in thee; that they alſo may be one in us: that the World may believe that thou haſt ſent me. And the Glory which thou gaveſt me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. Father, I will that

that they alſo whom thou haſt given me, be with me where I am; that they may behold my Glory which thou haſt given me: for thou lovedſt me before the Foundation of the World. O righteous Father, the World hath not known thee; but I have known thee, and theſe have known that thou haſt ſent me. And I have declared unto them thy Name, and will declare it: that the Love wherewith thou haſt loved me, may be in them, and I in them. St. JOHN xvii.

SECT. CXV. And when they had ſung an Hymn, they went out into the Mount of *Olives*. Then ſaith *Jeſus* unto them, All ye ſhall be offended becauſe of me this Night: for it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered abroad. But after I am riſen again, I will go before you into *Galilee*. *Peter* anſwered and ſaid unto him, Though all Men ſhall be offended becauſe of thee, yet will I never be offended. *Jeſus* ſaid unto him, Verily I ſay unto thee, that this Night before the Cock crow, thou ſhalt deny me thrice. *Peter* ſaid unto him,

him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the Diſciples. St. MATTHEW xxvi.

And he ſaid unto them, When I ſent you without Purſe, and Scrip, and Shoes, lacked ye any Thing? And they ſaid, Nothing. Then ſaid he unto them, But now he that hath a Purſe, let him take it, and likewiſe his Scrip: and he that hath no Sword, let him ſell his Garment, and buy one. For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the Tranſgreſſors: for the Things concerning me have an End. And they ſaid, Lord, behold here are two Swords. And he ſaid unto them, It is enough. St. LUKE xxii.

SECT. CXVI. Then cometh *Jeſus* with them unto a Place called *Gethſemane*, and ſaith unto the Diſciples, Sit ye here, while I go and pray yonder. And he took with him *Peter*, and the two Sons of *Zebedee*, and began to be ſorrowful, and very heavy. Then ſaith he unto them, My Soul is exceeding

ſorrowful, even unto Death: tarry ye here and watch with me. And he went a little further, and fell on his Face, and prayed, ſaying, O my Father, if it be poſſible, let this Cup paſs from me: nevertheleſs, not as I will, but as thou wilt. And he cometh unto the Diſciples, and findeth them aſleep, and ſaith unto *Peter*, What, could ye not watch with me one Hour? watch and pray, that ye enter not into Temptation: the Spirit indeed is willing, but the Fleſh is weak. He went away again a ſecond Time, and prayed, ſaying, O my Father, if this Cup may not paſs away from me, except I drink it, thy Will be done. St. MATTHEW xxvi.

And there appeared an Angel unto him from Heaven, ſtrengthening him. And being in an Agony, he prayed more earneſtly: and his Sweat was as it were great Drops of Blood falling down to the Ground. St. LUKE xxii.

And he came and found them aſleep again: for their Eyes were heavy. And he left them, and went away again, and prayed the third Time, ſaying the ſame Words.

Words. Then cometh he to his Diſciples, and ſaith unto them, Sleep on now, and take your reſt; behold. the Hour is at hand, and the Son of Man is betrayed into the Hands of Sinners. Riſe, let us be going: behold, he is at hand that doth betray me.

And while he yet ſpake, lo, *Judas*, one of the Twelve came, and with him a great Multitude with Swords and Staves from the Chief-Prieſts and Elders of the People. Now he that betrayed him, gave them a Sign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt. And forthwith he came to *Jeſus*, and ſaid, Hail Maſter; and kiſſed him. St. MATTHEW xxvi.

SECT. CXVII. *Jeſus* therefore knowing all Things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye? They anſwered him, *Jeſus* of *Nazareth*. *Jeſus* ſaith unto them, I am he. And *Judas* alſo which betrayed him, ſtood with them. Aſſoon then as he had ſaid unto them, I am he, they went backward and fell to the Ground. Then aſked he them again,

Whom ſeek ye? And they ſaid, *Jeſus* of *Nazareth*. *Jeſus* anſwered, I have told you that I am he. If therefore ye ſeek me, let theſe go their way: That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none. Then *Simon Peter* having a Sword drew it, and ſmote the High Prieſt's Servant, and cut off his right Ear. The Servant's Name was *Malchus*. St. JOHN xviii.

And *Jeſus* anſwered and ſaid, Suffer ye thus far. And he touched his Ear and healed him. St. LUKE xxii.

Then ſaid *Jeſus* unto him, Put up again thy Sword into his Place: for all they that take the Sword, ſhall periſh with the Sword. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve Legions of Angels? But how then ſhall the Scriptures be fulfilled, that thus it muſt be? In that ſame Hour ſaid *Jeſus* to the Multitudes, Are ye come out as againſt a Thief with Swords and Staves for to take me? I ſat daily with you teaching in the Temple, and ye laid no hold

hold on me. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the Diſciples forſook him, and fled. St. MATTHEW xxvi.

And there followed him a certain young Man, having a Linen Cloth caſt about his naked Body; and the young Men laid hold on him. And he left the Linen Cloth, and fled from them naked. St. MARK xiv.

SECT. CXVIII. Then the Band, and the Captain, and Officers of the Jews took *Jeſus*, and bound him, and led him away to *Annas* firſt (for he was Father-in-law to *Caiaphas*, which was the High-Prieſt that ſame Year.) Now *Caiaphas* was he which gave council to the Jews, that it was expedient that one Man ſhould die for the People. St. JOHN xviii.

And they led *Jeſus* away to the High-Prieſt: and with him were aſſembled all the Chief-Prieſts, and the Elders, and the Scribes. St. MARK xiv.

And *Simon Peter* followed *Jeſus*, and ſo did another Diſciple. That Diſciple

was known unto the High-Prieſt, and went in with *Jeſus* into the Palace of the High-Prieſt. But *Peter* ſtood at the Door without. Then went out that other Diſciple which was known unto the High-Prieſt, and ſpake unto her that kept the Door, and brought in *Peter*. Then ſaith the Damſel that kept the Door unto *Peter*, Art not thou alſo one of this Man's Diſciples? He ſaith, I am not. And the Servants and Officers ſtood there, who had made a Fire of Coals (for it was cold) and they warmed themſelves: and *Peter* ſtood with them, and warmed himſelf. St. JOHN xviii.

SECT. CXIX. The High-Prieſt then aſked *Jeſus* of his Diſciples, and of his Doctrine. *Jeſus* anſwered him, I ſpake openly to the World; I ever taught in the Synagogue, and in the Temple, whither the Jews always reſort, and in Secret have I ſaid nothing. Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid. And when he had thus ſpoken, one of the Officers which ſtood by, ſtruck *Jeſus* with the Palm

Palm of his Hand, ſaying, Anſwereſt thou the High-Prieſt ſo? *Jeſus* anſwered him, If I have ſpoken evil, bear witneſs of the Evil: but if well, why ſmiteſt thou me? St. JOHN xviii.

SECT. CXX. Now the Chief-Prieſts and Elders, and all the Counſel, ſought falſe Witneſs againſt *Jeſus* to put him to death, but found none: yea, though many falſe Witneſſes came, yet found they none. At the laſt came two falſe Witneſſes, and ſaid, This Fellow ſaid, I am able to deſtroy the Temple of God, and to build it in three Days. And the High-Prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But *Jeſus* held his Peace. And the High-Prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God. *Jeſus* ſaith unto him, Thou haſt ſaid: nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of Man ſitting on the right Hand of Power, and coming in the Clouds of Heaven. Then the High-Prieſt rent his Clothes, ſaying,

He hath ſpoken Blaſphemy; what further need have we of Witneſſes? behold, now ye have heard his Blaſphemy. What think ye? They anſwered and ſaid, He is guilty of Death. Then did they ſpit in his Face, and buffeted him, and others ſmote him with the Palms of their Hands, ſaying, Propheſy unto us, thou Chriſt, who is he that ſmote thee? St. MATTHEW xxvi.

SECT. CXXI. And *Simon Peter* ſtood and warmed himſelf: they ſaid therefore unto him, Art not thou alſo one of his Diſciples? He denied it, and ſaid, I am not. One of the Servants of the High-Prieſt (being his Kinſman whoſe Ear *Peter* cut off) ſaith, Did not I ſee thee in the Garden with him? St. JOHN xviii.

Then began he to curſe and to ſwear, ſaying, I know not the Man. And immediately the Cock crew. St. MATTHEW xxvi.

And the Lord turned, and looked upon *Peter*; and *Peter* remembered the Word of the Lord, how he ſaid unto him, Before

fore the Cock crow, thou ſhalt deny me thrice. St. LUKE xxii.

And he went out and wept bittery. St. MATTHEW xxvi.

SECT. CXXII. And as ſoon as it was Day, the Elders of the People, and the Chief-Prieſts and Scribes came together, and led him into their Council, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe. And if I alſo aſk you, you will not anſwer me, nor let me go. Hereafter ſhall the Son of Man ſit on the right Hand of the Power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further Witneſs? for we our ſelves have heard of his own Mouth. St. LUKE xxii.

Then *Judas* which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty Pieces of Silver to the Chief-Prieſts and Elders, ſaying, I have ſinned, in that I have betrayed the innocent Blood. And they ſaid, What is that to us?

us? ſee thou to that. And he caſt down the Pieces of Silver in the Temple, and departed, and went and hanged himſelf. And the Chief-Prieſts took the Silver Pieces, and ſaid, It is not lawful for to put them into the Treaſury, becauſe it is the Price of Blood. And they took counſel, and bought with them the Potters Field, to bury Strangers in. Wherefore that Field was called, the Field of Blood unto this Day. (Then was fulfilled that which was ſpoken by *Jeremy* the Prophet, ſaying, And they took the thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of *Iſreal* did value: and gave them for the Potters Field, as the Lord appointed me. St. MATTHEW xxvii.

SECT. CXXIII. And the whole Multitude of them aroſe, and led him unto *Pilate*. St. LUKE xxiii.

And it was early, and they themſelves went not into the Judgment-Hall, leſt they ſhould be defiled: but that they might eat the Paſſover. *Pilate* then went out unto them, and ſaid, What Accuſation bring you againſt this Man? They

They answered and said unto him, If he were not a Malefactor, we would not have delivered him up unto thee. Then said *Pilate* unto them, Take ye him, and judge him according to your Law. The Jews therefore said unto him, It is not lawful for us to put any Man to death: That the Saying of *Jesus* might be fulfilled, which he spake signifying what Death he should die. St. JOHN xviii.

And they began to accuse him, saying, We found this Fellow perverting the Nation, and forbidding to give Tribute to *Cesar*, saying, that he himself is Christ a King. St. LUKE xxiii.

Then *Pilate* entered into the Judgment Hall again, and called *Jesus*, and said unto him, Art thou the King of the Jews? *Jesus* answered him, Sayest thou this Thing of thy self, or did others tell it thee of me? *Pilate* answered, Am I a Jew? Thine own Nation, and the Chief-Priests have delivered thee unto me: what hast thou done? *Jesus* answered, My Kingdom is not of this World: if my Kingdom were of this World,

World, then would my Servants fight, that I ſhould not be delivered to the Jews: but now is my Kingdom not from hence. *Pilate* therefore ſaid unto him, Art thou a King then? *Jeſus* anſwered, Thou ſayeſt that I am a King. To this End was I born, and for this Cauſe came I into the World, that I ſhould bear witneſs unto the Truth. Every one that is of the Truth, heareth my Voice. *Pilate* ſaith unto him, What is Truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no Fault at all. St. JOHN xviii.

And when he was accuſed of the Chief-Prieſts and Elders, he anſwered nothing. Then ſaith *Pilate* unto him, Heareſt thou not how many Things they witneſs againſt thee? And he anſwered him to never a Word, inſomuch that the Governor marvelled greatly. St. MATTHEW xxvii.

And they were the more fierce, ſaying, He ſtirreth up the People, teaching throughout all *Jewry*, beginning from *Galilee* to this Place. When *Pilate* heard

heard of *Galilee*, he asked, whether the Man was a *Galilean*. And as soon as he knew that he belonged unto *Herod*'s Jurisdiction, he sent him to *Herod*, who himself was also at *Jerusalem* at that Time.

And when *Herod* saw *Jesus*, he was exceeding glad: for he was desirous to see him of a long Season, because he had heard many Things of him; and he hoped to have seen some Miracle done by him. Then he questioned with him in many Words; but he answered him nothing. And the Chief-Priests and Scribes stood and vehemently accused him. And *Herod* with his Men of War set him at nought, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to *Pilate*.

And the same Day *Pilate* and *Herod* were made Friends together; for before they were at Enmity between themselves.

And *Pilate*, when he had called together the Chief-Priests, and the Rulers, and the People, said unto them, Ye have brought this Man unto me, as one that perverteth the People: and behold, I having

having examined him before you, have found no Fault in this Man touching those Things whereof ye accuse him; no, nor yet *Herod:* for I sent you to him, and lo, nothing worthy of Death is done unto him. I will therefore chastise him, and release him. St. LUKE xxiii.

SECT. CXXIV. And they had then a notable Prisoner, called *Barabbas*. St. MATTHEW xxvii.

(Who for a certain Sedition made in the City, and for Murder was cast into Prison.) St. LUKE xxiii.

Therefore when they were gathered together, *Pilate* said unto them, Whom will ye that I release unto you? *Barabbas*, or *Jesus*, which is called Christ? For he knew that for Envy they had delivered him.

When he was set down on the Judgment-Seat, his Wife sent unto him, saying, Have thou nothing to do with that just Man: for I have suffered many Things this Day in a Dream, because of him. But the Chief-Priests and Elders persuaded the Multitude that they should

ſhould aſk *Barabbas*, and deſtroy *Jeſus*. The Governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid *Barabbas*. *Pilate* ſaith unto them, What ſhall I do then with *Jeſus*, which is called Chriſt? They all ſay unto him, Let him be crucified. And the Governor ſaid, Why, what Evil hath he done? But they cried out the more, ſaying, Let him be crucified.

When *Pilate* ſaw that he could prevail nothing, but that rather a Tumult was made, he took Water, and waſhed his Hands before the Multitude, ſaying, I am innocent of the Blood of this juſt Perſon: ſee ye to it. Then anſwered all the People, and ſaid, His Blood be on us, and on our Children. St. MATTHEW xxvii.

SECT. CXXV. Then *Pilate* therefore took *Jeſus*, and ſcourged him. St. JOHN xix.

And the Soldiers led him away into the Hall, called *Pretorium*, and they called together the whole Band. St. MARK xv.

And

And they ſtripped him, and put on him a Scarlet Robe. And when they had platted a Crown of Thorns, they put it upon his Head, and a Reed in his right Hand: and they bowed the Knee before him, and mocked him, ſaying, Hail, King of the Jews. St. MATTHEW xxvii.

SECT. CXXVI. *Pilate* therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no Fault in him. Then came *Jeſus* forth, wearing the Crown of Thorns, and the Purple Robe. And *Pilate* ſaith unto them, Behold the Man. When the Chief-Prieſts therefore and Officers ſaw him, they cried out, ſaying, Crucify him, crucify him. *Pilate* ſaith unto them, Take ye him and crucify him: for I find no Fault in him. The Jews anſwered him, We have a Law, and by our Law he ought to die, becauſe he made himſelf the Son of God.

When *Pilate* therefore heard that Saying, he was the more afraid; and went again into the Judgment-Hall, and ſaith

ſaith unto *Jeſus*, Whence art thou? But *Jeſus* gave him no Anſwer. Then ſaith *Pilate* unto him, Speakeſt thou not unto me? knoweſt thou not that I have Power to crucify thee, and have Power to releaſe thee? *Jeſus* anſwered, Thou couldeſt have no Power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater Sin. And from thenceforth *Pilate* ſought to releaſe him: but the Jews cried out, ſaying, If thou let this Man go, thou art not *Ceſar*'s Friend: whoſoever maketh himſelf a King, ſpeaketh againſt *Ceſar*.

When *Pilate* therefore heard that Saying, he brought *Jeſus* forth, and ſat down in the Judgment-Seat, in a Place that is called the Pavement, but in the *Hebrew*, *Gabbatha*. And it was the Preparation of the Paſſover, and about the ſixth Hour: and he ſaith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. *Pilate* ſaith unto them, Shall I crucify your King? The Chief-

Prieſts anſwered, We have no King but *Ceſar*. St. JOHN xix.

And he releaſed unto them him, that for Sedition and Murder was caſt into Priſon, whom they had deſired; but he delivered *Jeſus* to their Will. St. LUKE xxiii.

SECT. CXXVII. And they ſpit upon him, and took the Reed, and ſmote him on the Head. And after that they had mocked him, they took the Robe off from him, and put his own Raiment on him, and led him away to crucify him. And as they came out, they found a Man of *Cyrene*, *Simon* by Name: him they compelled to bear his Croſs. St. MATTHEW xxvii.

SECT. CXXVIII. And there followed him a great Company of People, and of Women, which alſo bewailed and lamented him. But *Jeſus* turning unto them, ſaid, Daughters of *Jeruſalem*, weep not for me, but weep for your ſelves, and for your Children. For behold the Days are coming, in the which they ſhall ſay, Bleſſed are the Barren

Barren, and the Wombs that never bare, and the Paps which never gave ſuck. Then ſhall they begin to ſay to the Mountains, Fall on us; and to the Hills, Cover us. For if they do theſe Things in a green Tree, what ſhall be done in the dry? And there were alſo two other Malefactors led with him to be put to death. St. LUKE xxiii.

And they bring him unto the Place *Golgotha*, which is, being interpreted, The Place of a Scull. And they gave him to drink, Wine mingled with Myrrh: but he received it not. St. MARK xv.

Where they crucified him, and two other with him, on either Side one, and *Jeſus* in the Midſt. St. JOHN xix.

And the Scripture was fulfilled, which ſaith, And he was numbered with the Tranſgreſſors. St. MARK xv.

Then ſaid *Jeſus*, Father, forgive them; for they know not what they do. St. LUKE xxiii.

And *Pilate* wrote a Title, and put it on the Croſs. And the Writing was (JESUS OF NAZARETH THE KING

OF THE JEWS.) This Title then read many of the Jews: for the Place where *Jeſus* was crucified, was nigh to the City: and it was written in *Hebrew*, and *Greek*, and *Latin*. Then ſaid the Chief-Prieſts of the Jews to *Pilate*, Write not, The King of the Jews; but that he ſaid, I am King of the Jews. *Pilate* anſwered, What I have written, I have written. St. JOHN xix.

SECT. CXXIX. Then the Soldiers, when they had crucified *Jeſus*, took his Garments (and made four Parts, to every Soldier a Part, and alſo his Coat: now the Coat was without Seam, woven from the Top throughout. They ſaid therefore among themſelves, Let us not rent it, but caſt Lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my Raiment among them, and for my Veſture did they caſt Lots. Theſe Things therefore the Soldiers did.

Now there ſtood by the Croſs of *Jeſus*, his Mother, and his Mother's Siſter, *Mary* the Wife of *Cleophas*, and *Mary Magdalene*. When *Jeſus* therefore ſaw his

his Mother, and the Diſciple ſtanding by, whom he loved, he ſaith unto his Mother, Woman, behold thy Son. Then ſaid he to the Diſciple, Behold, thy Mother. And from that Hour that Diſciple took her unto his own Home. St. JOHN xix.

SECT. CXXX. And they that paſſed by, reviled him, wagging their Heads, and ſaying, Thou that deſtroyeſt the Temple, and buildeſt it in three Days, ſave thyſelf: if thou be the Son of God, come down from the Croſs. Likewiſe alſo the Chief-Prieſts mocking him, with the Scribes and Elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the King of *Iſrael*, let him now come down from the Croſs, and we will believe him. He truſted in God; let him deliver him now if he will have him: for he ſaid, I am the Son of God. St. MATTHEW xxvii.

And one of the Malefactors which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering him, rebuked him, ſaying, Doſt not thou fear God,

ſeeing thou art in the ſame Condemnation? And we indeed juſtly; for we receive the due Reward of our Deeds: but this Man hath done nothing amiſs. And he ſaid unto *Jeſus*, Lord, remember me when thou comeſt into thy Kingdom. And *Jeſus* ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in Paradiſe. And it was about the ſixth Hour, and there was a Darkneſs over all the Earth, until the ninth Hour. St. LUKE xxiii.

SECT. CXXXI. And about the ninth Hour *Jeſus* cried with a loud Voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This Man calleth for *Elias*. And ſtraightway one of them ran, and took a Spunge, and filled it with Vinegar, and put it on a Reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether *Elias* will come to ſave him. St. MATTHEW xxvii.

And when *Jeſus* had cried with a loud Voice, he ſaid, Father, into thy Hands

Hands I commend my Spirit; and having ſaid thus, he gave up the ghoſt. St. LUKE xxiii.

And behold, the Vail of the Temple was rent in twain, from the Top to the Bottom; and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of Saints which ſlept, aroſe, and came out of the Graves after his Reſurrection, and went into the holy City, and appeared unto many. Now when the Centurion, and they that were with him, watching *Jeſus*, ſaw the Earthquake, and thoſe Things that were done, they feared greatly, ſaying, Truly this was the Son of God. St. MATTHEW xxvii.

And all the People that came together to that Sight, beholding the Things which were done, ſmote their Breaſts, and returned. And all his Acquaintance, and the Women that followed him from *Galilee*, ſtood afar off, beholding theſe Things. St. LUKE xxiii.

SECT. CXXXII. The Jews therefore, becauſe it was the Preparation, that the Bodies ſhould not remain upon

the Croſs on the Sabbath-day (for that Sabbath-day was an high Day) beſought *Pilate* that their Legs might be broken, and that they might be taken away. Then came the Soldiers, and brake the Legs of the firſt, and of the other which was crucified with him. But when they came to *Jeſus*, and ſaw that he was dead already, they brake not his Legs. But one of the Soldiers with a Spear pierced his Side, and forthwith came thereout, Blood and Water. And he that ſaw it bare record, and his Record is true: and he knoweth that he ſaith true, that ye might believe. For theſe Things were done, that the Scripture ſhould be fulfilled, A Bone of him ſhall not be broken. And again another Scripture ſaith, They ſhall look on him whom they pierced. St. JOHN xix.

SECT. CXXXIII. And after this, *Joſeph* of *Arimathea*, (being a Diſciple of *Jeſus*, but ſecretly for Fear of the Jews) beſought *Pilate* that he might take away the Body of *Jeſus*: and *Pilate* gave him leave: He came therefore and took the Body of *Jeſus*. And there

there came alſo *Nicodemus* (which at the firſt came to *Jeſus* by Night) and brought a Mixture of Myrrh and Aloes, about an hundred Pound Weight. Then took they the Body of *Jeſus*, and wound it in Linen Clothes, with the Spices, as the Manner of the Jews is to bury. Now in the Place where he was crucified, there was a Garden; and in the Garden a new Sepulchre, wherein was never Man yet laid. There laid they *Jeſus* therefore, becauſe of the Jews Preparation-Day, for the Sepulchre was nigh at hand. St. JOHN xix.

Now the next Day that followed the Day of the Preparation, the Chief-Prieſts and Phariſees came together unto *Pilate*, ſaying, Sir, we remember that that Deceiver ſaid, while he was yet alive, After three Days I will riſe again. Command therefore that the Sepulchre be made ſure until the third Day, leſt his Diſciples come by Night, and ſteal him away, and ſay unto the People, He is riſen from the Dead: ſo the laſt Error ſhall be worſe than the firſt. *Pilate* ſaid unto them, Ye have a Watch, go your

your way, make it as ſure as you can. So they went and made the Sepulchre ſure, ſealing the Sone, and ſetting a Watch. St. MATTHEW xxvii.

SECT. CXXXIV. Now upon the firſt Day of the Week, very early in the Morning, they came unto the Sepulchre, bringing the Spices which they had prepared, and certain others with them. St. LUKE xxiv.

And behold there was a great Earthquake; for the Angel of the Lord deſcended from Heaven, and came and rolled back the Stone from the Door, and ſat upon it. His Countenance was like Lightning, and his Raiment white as Snow. And for Fear of him the Keepers did ſhake, and became as dead Men. And the Angel anſwered and ſaid unto the Women, Fear not ye: for I know that ye ſeek *Jeſus*, which was crucified. He is not here: for he is riſen, as he ſaid: come, ſee the Place where the Lord lay. And go quickly, and tell his Diſciples that he is riſen from the Dead; and behold, he goeth before you into *Galilee*, there ſhall ye

ſee

ſee him, lo, I have told you. And they departed quickly from the Sepulchre, with Fear and great Joy, and did run to bring his Diſciples word.

And as they went to tell his Diſciples, behold, *Jeſus* met them, ſaying, All hail. And they came, and held him by the Feet, and worſhipped him. Then ſaid *Jeſus* unto them, Be not afraid: go tell my Brethren that they go into *Galilee*, and there ſhall they ſee me.

Now when they were going, behold, ſome of the Watch came into the City, and ſhewed unto the Chief-Prieſts all the Things that were done. And when they were aſſembled with the Elders, and had taken counſel, they gave large Money unto the Soldiers, ſaying, Say ye, His Diſciples came by Night, and ſtole him away while we ſlept. And if this come to the Governor's Ears, we will perſuade him, and ſecure you. So they took the Money, and did as they were taught: and this Saying is commonly reported among the Jews until this Day. St. MATTHEW xxviii.

And

And they returned from the Sepulchre, and told these Things unto the Eleven, and to all the rest. It was *Mary Magdalene*, and *Joanna*, and *Mary* the Mother of *James*, and other Women that were with him, which told these Things unto the Apostles. And their Words seemed to them as idle Tales, and they believed them not. Then arose *Peter*, and ran unto the Sepulchre, and stooping down, he beheld the Linen Clothes laid by themselves, and departed, wondering in himself at that which was come to pass. St. LUKE XXIV.

SECT. CXXXV. And behold, two of them went that same Day to a Village called *Emmaus*, which was from *Jerusalem* about threescore Furlongs. And they talked together of all these Things which had happened. And it came to pass, that while they communed together, and reasoned, *Jesus* himself drew near, and went with them. But their Eyes were holden, that they should not know him. And he said unto them, What manner of Communications are

these

ist appear to two Disciples on the Road.

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theſe that ye have one to another, as ye walk and are ſad? And the one of them, whoſe Name was *Cleopas*, anſwering, ſaid unto him, Art thou only a Stranger in *Jeruſalem*, and haſt not known the Things which are come to paſs there in theſe Days? And he ſaid unto them, What Things? And they ſaid unto him, Concerning *Jeſus* of *Nazareth*, which was a Prophet mighty in Deed and Word before God, and all the People: and how the Chief-Prieſts and our Rulers delivered him to be condemned to Death, and have crucified him. But we truſted that it had been he, which ſhould have redeemed *Iſrael*: and beſide all this, To-day is the third Day ſince theſe Things were done. Yea, and certain Women alſo of our Company made us aſtoniſhed, which were early at the Sepulchre: and when they found not his Body, they came, ſaying, that they had alſo ſeen a Viſion of Angels, which ſaid that he was alive. And certain of them which were with us, went to the Sepulchre, and found it even ſo as

as the Women had ſaid; but him they ſaw not. Then he ſaid unto them, O Fools, and ſlow of Heart to believe all that the Prophets have ſpoken: Ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory? And beginning at *Moſes*, and all the Prophets, he expounded unto them in all the Scriptures, the Things concerning himſelf. And they drew nigh unto the Village, whither they went: and he made as though he would have gone further. But they conſtrained him, ſaying, Abide with us, for it is towards Evening, and the Day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at Meat with them, he took Bread, and bleſſed it, and brake, and gave to them. And their Eyes were opened, and they knew him; and he vaniſhed out of their Sight: And they ſaid one to another, Did not our Heart burn within us while he talked with us by the Way, and while he opened to us the Scriptures? And they roſe up the ſame Hour, and returned to *Jeruſalem*,

ruſalem, and found the Eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to *Simon*. And they told what Things were done in the Way, and how he was known of them in breaking of Bread. St. LUKE xxiv.

SECT. CXXXVI. And as they thus ſpake, *Jeſus* himſelf ſtood in the Midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a Spirit. And he ſaid unto them, Why are ye troubled, and why do Thoughts ariſe in your Hearts? Behold my Hands, and my Feet, that it is I my ſelf: handle me, and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his Hands and his Feet. And while they yet believed not for Joy, and wondred, he ſaid unto them, Have ye here any Meat? And they gave him a Piece of a broiled Fiſh, and of an Honey-Comb. And he took it, and did eat before them. And he

ſaid unto them, Theſe are the Words which I ſpake unto you, while I was yet with you, That all Things muſt be fulfilled which were written in the Law of *Moſes*, and in the Prophets, and in the Pſalms concerning me. Then opened he their Underſtanding, that they might underſtand the Scriptures. And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third Day: and that Repentance and Remiſſion of Sins ſhould be preached in his Name, among all Nations, beginning at *Jeruſalem*. And ye are Witneſſes of theſe Things. St. LUKE xxiv.

And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſe ſoever Sins ye remit, they are remitted unto them; and whoſe ſoever Sins ye retain, they are retained.

But *Thomas*, one of the Twelve, called *Didymus*, was not with them when *Jeſus* came. The other Diſciples therefore ſaid unto him, We have ſeen the Lo

Lord. But he said unto them, Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.

And after eight Days, again his Disciples were within, and *Thomas* with them; then came *Jesus*, the Doors being shut, and stood in the Midst, and said, Peace be unto you. Then saith he to *Thomas*, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side; and be not faithless, but believing. And *Thomas* answered, and said unto him, My Lord, and my God. *Jesus* saith unto him, *Thomas*, because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.

And many other Signs truly did *Jesus* in the Presence of his Disciples, which are not written in this Book. But these are written, that ye might believe that *Jesus* is the Christ, the Son of God, and that believing ye might have Life thro' his Name.

SECT. CXXXVII. After these Things, *Jesus* shewed himself again to the Disciples at the Sea of *Tiberias*; and on this wise shewed he himself: There were together *Simon Peter*, and *Thomas* called *Didymus*, and *Nathanael* of *Cana* in *Galilee*, and the Sons of *Zebedee*, and two other of his Disciples. *Simon Peter* saith unto them, I go a Fishing. They say unto him, We also go with thee. They went forth and entered into a Ship immediately, and that Night they caught nothing. But when the Morning was now come, *Jesus* stood on the Shore: but the Disciples knew not that it was *Jesus*. Then *Jesus* saith unto them, Children, have ye any Meat? They answered him, No. And he said unto them, Cast the Net on the right Side of the Ship, and ye shall find. They cast therefore, and now they were not able to draw it for the Multitude of Fishes. Therefore that Disciple whom *Jesus* loved, saith unto *Peter*, It is the Lord. Now when *Simon Peter* heard that it was the Lord, he girt his Fisher Coat unto him, (for he was naked) a

did caſt himſelf into the Sea. And the other Diſciples came in a little Ship (for they were not far from Land, but as it were two hundred Cubits) dragging the Net with Fiſhes. As ſoon then as they were come to Land, they ſaw a Fire of Coals there, and Fiſh laid thereon, and Bread. *Jeſus* ſaith unto them, Bring of the Fiſh which ye have now caught. *Simon Peter* went up, and drew the Net to Land full of great Fiſhes, an hundred and fifty and three: and for all there were ſo many, yet was not the Net broken. *Jeſus* ſaith unto them, Come and dine. And none of the Diſciples durſt aſk him, Who art thou? knowing that it was the Lord. *Jeſus* then cometh and taketh Bread, and giveth them, and Fiſh likewiſe. This is now the third time that *Jeſus* ſhewed himſelf to his Diſciples after that he was riſen from the Dead.

So when they had dined, *Jeſus* ſaith to *Simon Peter*, *Simon* Son of *Jonas*, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him,

Feed my Lambs. He ſaith to him again the ſecond Time, *Simon* Son of *Jonas*, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my Sheep. He ſaith unto him the third Time, *Simon* Son of *Jonas*, loveſt thou me? *Peter* was grieved, becauſe he ſaid unto him the third Time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all Things; thou knoweſt that I love thee. *Jeſus* ſaith unto him, Feed my Sheep. Verily verily I ſay unto thee, When thou waſt young, thou girdedſt thy ſelf, and walkedſt whither thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy Hands, and another ſhall gird thee, and carry thee whither thou wouldeſt not. This ſpake he, ſignifying by what Death he ſhould glorify God. And when he had ſpoken this, he ſaith unto him, Follow me. Then *Peter* turning about ſeeth the Diſciple whom *Jeſus* loved, following; which alſo leaned on his Breaſt at Supper, and ſaid, Lord, which is he that betrayeth thee? *Peter* ſeeing him, ſaith

to

to *Jeſus*, Lord, and what ſhall this Man do? *Jeſus* ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this Saying abroad among the Brethren, that that Diſciple ſhould not die: yet *Jeſus* ſaid not unto him, He ſhall not die; but if I will that he tarry till I come, what is that to thee? This is the Diſciple which teſtifieth of theſe Things, and wrote theſe Things: and we know that his Teſtimony is true. St. JOHN xxi.

SECT. CXXXVIII. Then the eleven Diſciples went away into *Galilee*, into a Mountain where *Jeſus* had appointed them. And when they ſaw him, they worſhipped him: but ſome doubted. And *Jeſus* came and ſpake unto them, ſaying, All Power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all Things whatſoever I have commanded you: and lo, I am with you alway, even unto the End of the World. St. MATTHEW xxviii.

He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe Signs ſhall follow them that believe; In my Name ſhall they caſt out Devils, they ſhall ſpeak with new Tongues. They ſhall take up Serpents, and if they drink any deadly Thing, it ſhall not hurt them; they ſhall lay Hands on the Sick, and they ſhall recover. St. MARK xvi.

And behold I ſend the Promiſe of my Father upon you: but tarry ye in the City of *Jeruſalem*, until ye be endued with Power from on high. St. LUKE xxiv.

And there are alſo many other Things which *Jeſus* did, the which, if they ſhould be written every one, I ſuppoſe that even the World itſelf could not contain the Books that ſhould be written. St. JOHN xxi.

And he led them out as far as to *Bethany*: and he lift up his Hands and bleſſed them. And it came to paſs while he bleſſed them, he was parted from

from them, and carried up into Heaven. And they worſhipped him, and returned to *Jeruſalem*, with great Joy: and were continually in the Temple, praiſing and bleſſing God. Amen. St. LUKE xxiv.